

The Living Church

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Bishop Brent

The late Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, whose death occurred last week in Lausanne, Switzerland. (See pages 801 and 810.)

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The Living Church

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EDITORIALS & COMMENTS

The American Cathedral

IT IS old enough to have ceased to be an experiment; it is new enough to have arrived at no uniformity in administration.

It is the latter fact that causes friction here and there in working out the Cathedral idea. One naturally asks, "Which Cathedral?" For the lack of uniformity in administration is a serious embarrassment in every diocese. A enters upon the sort of Cathedral work with which he was familiar in the diocese of B, when he resided there, only to find that what was deemed normal in B is a matter of horror in the diocese of C.

It is time now that we should begin to take counsel of our varied experience, and try to develop a norm for the administration of the American Cathedral.

It was in 1868 that the diocese of Wisconsin presented a memorial to General Convention in regard to the episcopate and the see system. Tradition says, probably rightly, that it was written by Dr. William Adams, son-in-law of Bishop Kemper, who had published a pamphlet on the same subject that had, at least, converted Bishop Kemper and the diocese of Wisconsin, so that the latter adopted the memorial of 1868 by a practically unanimous vote, and took steps also to establish the see system and the Cathedral as integral parts of the administration of the diocese. In considerable part the memorial reads as follows:

"The Church in the State of Wisconsin assembled in Convention in the city of Milwaukee, with the Bishops, Clergy, and Laity, do hereby respectfully represent:

"First, that the Episcopate is the missionary order of the Church and has been so constitutionally from the beginning; Bishops being not only successors of the Apostles, but themselves Apostles; the one order having the direct and immediate commission and command to go into all the world and preach the Gospel to every creature. And that they were so-called in the first ages, until at last the title Bishops (*Episcopi* or Overseers), belonging to the first two orders in the ministry, was given to them, and the term Apostle, from a misjudging reverence, was appropriated exclusively to the twelve, is evident from the unanimous testimony of Christian antiquity.* Bishops, therefore, or Apostles, are and ought to be, the leaders of the Church in every onward step of advance and progress; the pioneers of all our work in the conversion of the world to Christ; according to their name Apostles, the first sent forth into every new sphere of Christian missionary enterprise.

"And furthermore that it is evident that from the earliest time, after the miraculous powers of the first band of the

Apostles of Christ, those chosen by Himself, came to an end, the place for the Apostle or Bishop was in the city, as the center of population, of wealth, of intelligence, and all progress of doctrine and propagation of ideas. And from the city the Episcopate was named; the Bishoprics of Rome, of Ephesus, of Corinth; not of Italy, Asia Minor, or Greece. And in the city was the Bishop's Church or Cathedral, the Mother Church of the whole diocese, and the Bishop's residence at the center of his work, the very focus of all influences whereby the propagation of the Gospel can be organized, pressed on, or facilitated.

"The Church in Wisconsin being convinced that these facts are true, and that they make the only basis whereupon the Church can be organized so as to have her full power to do the work that God has placed before her in this great land; and that the English Reformation which took the grounds of Primitive Truth and Apostolic Order, the open Bible and the Catholic Faith, and in England has been impeded by the domination of the State, is to be completed and consummated *here only*, in this land, *in us*, the American Church, free alike from the supremacy, whether of the Pope or of the State. And that such a Church, only, gives the hope of Christian unity once again to the whole Christian world, first in this land, and finally in all Christendom. And therefore, that in every State, in every city, and in every village over this whole land, this holy Church should be organized and represented, manifesting to all people her Apostolic order and Evangelical truth. And all impediments to her progress which at present exist should be removed."

[Here followed a plea for amendment of the constitution in the interest of the simplification of the division of dioceses, which was made by that and the succeeding General Conventions, though with no reference to the foundation of Cathedrals, and which was followed in 1874 by the division of the diocese of Wisconsin and in 1877 by that of Illinois.]

"The Church therefore, in the State of Wisconsin, knowing that at the present time it would be desirable for herself to have at least *four* centers of missionary work in four several cities of Wisconsin, and an Apostle of the Church in each of these cities, with his See, his residence, and his Cathedral or Bishop's Church therein, and that it is only the unchurchly and obstructive legislation of this fifth article that hinders this action upon her part, as it has hitherto and does now hinder Church progress in the whole United States, and especially in this great Valley of the Mississippi, requests of the General Convention to repeal this fifth article with all the restrictions that it imposes upon the increase of our Episcopate in accordance with primitive and scriptural principle, and in its stead to enact an article with these provisions:

"First. Recognizing the principle of the See, and providing that there should be ultimately a Bishop of the Church, with his Bishop's Church or Cathedral, in every city of the land. . . .

"The Church in Wisconsin would submit these principles for the division of Dioceses, and the erection of new Sees, to be

* See Bingham, Vol. I, page 66.

arranged in such form and modified by such provisions as the wisdom of the Church in General Convention assembled may supply.

"And these measures she suggests for the increase and progress of the Church over all this land according to her Apostolic organization and constitution, and the manifold necessity that lies upon her of expanding and growing with the growth of this great land—million peopled, extending from the Atlantic to the Pacific. And the more, that all the statistics of commerce and population manifestly indicate that this is to be the land of great cities, many in number, and populous, more than any country has been since the fall of the Roman Empire.

"These measures she suggests, that the reformation begun in England may here be completed by the universal spread of the Church, founded upon the same principle, but free from the domination of the State. That the world may behold once more what it has not seen since the fatal days of the first Constantine, the Church equally free from the supremacy of Kings and Popes, standing forth with the Bible in her hand open to all her children, and the Catholic Creed, governed by the law of Christ, and guided by the Holy Spirit, pure and holy in principle and life, in every city in the land offering herself as a sure haven of refuge in this great storm of manifold and sincere yet perplexed and agitated religious thought, having in every city her Apostle or Bishop, the Ambassador of the Everlasting Gospel, the Bishop's Church, his Cathedral, the center of all his work, religious, educational, and benevolent; a blessed temple and heavenly home to which all eyes may turn and in which all hearts may rejoice.

"That these manifold blessings may be brought about, the Church in Wisconsin requests the repeal of the Fifth Article of the Constitution, and the enactment in its stead of a substitute based upon these principles above stated.

"(Signed) JACKSON KEMPER, *Bishop of the Diocese*

"WILLIAM E. ARMITAGE, *Assistant Bishop of Wisconsin.*

"And forty-five Presbyters and fifty lay delegates, members of the Diocesan Convention of Wisconsin.

"ST. PAUL'S CHURCH, MILWAUKEE, WIS., June 11, A.D., 1868."

—*Journal of the General Convention, 1868, pp. 389, 390.*

THE diocese of Wisconsin was not alone in acting upon the principle of this memorial. At substantially the same time, Bishop Whipple in Minnesota, Bishop Whitehouse in Illinois, and Bishop Lee in Iowa took steps to found Cathedrals for these respective dioceses.

What did these bishops and their associates have in mind?

It was not to transfer the English Cathedral unchanged on to American soil. The English Cathedral had largely failed. It had become a Dean's church. In its administration the Bishop had almost no voice. The governing body was "The Dean and Chapter," in which the Dean was recognized, not merely as a member of the chapter, but as the almost independent head of the corporation.

The American plan was to restore the Cathedral to the Bishop as his capitol and his clinic. It was to be the natural center from which he worked. So jealous were those pioneers in establishing the Cathedral system that Illinois and Minnesota proposed that the Bishop should not only be supreme in his Cathedral, but that no Dean should divide authority with him. Wisconsin and Iowa provided for Deans, but with care that these should never supersede the Bishop.

There is an interesting symposium on the subject of American Cathedrals, *Their Organization and Work*, in the *Living Church Quarterly* for 1895, in which the ideal and plan of organization of each of the Cathedrals were explained, generally in signed papers by the respective Bishops. These papers were reviewed by Bishop Isaac Lea Nicholson, of the diocese of Milwaukee, successor to the original diocese of Wisconsin that had sent the memorial to General Convention a quarter century before. By the time Bishop Nicholson wrote, he was able to say that nearly three-fourths of the dioceses and missionary districts now had Cathedrals of some sort. In his review, he said:

"The American Cathedral has got to be the Bishop's Church, and not the Dean's own.' So far as they are estab-

lished, the Bishops have made all our Cathedrals, and have called them into existence; usually with more or less of local and diocesan opposition in the way. Hence, the need of them as institutional creations is first seen by the Episcopal eye; and the creation of them the strong desire of the practical Episcopal mind. And, as our experimental work goes on, it would appear the closer the Bishop's personal attachment to his Cathedral, the more watchful his identity with its daily work, the stronger and more fixed that work has become. The less he has to do with it, the weaker and more unstable the foundation on which it rests. . . . Other issues would seem to be rapidly proving themselves—the open Church door, the daily services, the daily Eucharist, the diocesan High Altar ever pleading the merits of the atoning sacrifice for all within the Bishop's special fold, the community of clergy—all these concomitants and corollaries of the Cathedral system are plainly in view, already beginning to cluster closely around even our embryotic Cathedral enterprises in this American Episcopal Church." —*The Living Church Quarterly, 1895, p. 14.*

In describing his own Cathedral, Bishop Nicholson had written:

"It is the Bishop's church, sole and entire; his the sole responsibility, his the sole will to be consulted; his also its care and direction, from the naming of the Dean down to the appointment of the sexton" (*ibid.* p. 66).

Bishop Perry, writing of the Cathedral in Iowa, observed:

"The control of the services is, as it was designed to be by Bishop Lee, absolutely in the hands of the Bishop. . . . In the Church of England the Dean is not charged with the cure of souls. I do not propose that he shall have that duty here"; a senior canon was to be charged with that duty.

New York was then only in the act of formulating its statutes, the Cathedral then being only a hope and a dream. There had, however, been adopted the beginning of its constitution, which clearly indicated the purpose of the Cathedral to be the diocesan center, "a house of prayer . . . for the use of all people who may resort thither." For the diocese of Albany it was noted by Dean Wilford L. Robbins that "No change in the traditional use of the Cathedral in the matter of ritual and services shall be made without the consent of the Bishop." And substantially this provision seems to run through the conceptions of the Cathedral that were presented at that time of experimentation.

A THIRD of a century has elapsed since the publication of that symposium; more than sixty years since the diocese of Wisconsin presented its memorial to General Convention. What has been the result of the experience of those years?

The Cathedral is now a matter of course in most of the dioceses. That the Bishop and the diocese should have a center for their work is now very generally recognized. But it is also recognized more closely than it was at the outset that in every Cathedral there are three factors to be considered: The Bishop, the diocese, and the congregation. In most of the present-day organizations these three factors are represented. And—especially where there are no considerable endowments—we fail to see how the Cathedral can be a success without the careful coördination of the three. Bishop Nicholson's conception of a Cathedral in which the Bishop should have the "sole responsibility" can scarcely be said to be in effect anywhere today; nor is it likely to be in the future. On the other hand, the fear of that awful creature, the Dean, has largely passed away. Deans, at close vision, have proved themselves as devoid of horns, as innocent and tractable, as such dangerous individuals can well be.

But the distinction between the Cathedral as primarily the Bishop's church and as a Dean's church is fundamental and must be preserved, lest the American Cathedral fail to fulfil its purpose as the Bishop's

clinic in his diocesan work. Indeed the distinction is being made in the Church of England as well. There have been fourteen new dioceses created in England in our generation. In four of these, the Bishop is also Dean, six of them have no provision for Deans, two have "Rectors" and two "Vicars," these two latter being, we think, hold-over provisions from the days when the present Cathedral was a parish church; and one of the rectors is the Assistant Bishop of the diocese. Thus, not a single one of these dioceses of the new foundation has continued the provision whereby the Dean can supersede the Bishop in the control of the Cathedral of the diocese—as he does in the Cathedrals of the older foundation.

Let us then seek to appraise the functions of the several parties in the modern Cathedral as American and later English experience has seemed to develop them.

THE Bishop has primary control of the Cathedral. He has the appointment of all its clergy, subject perhaps to confirmation by the chapter. He has the right to use the Cathedral at any time for diocesan services and purposes, the right to preach at any time (on giving reasonable notice to the Dean), the direction of the ceremonial, preferably by directing any change in writing to the Dean, as is the practice in the diocese of Washington, where an existing use continues until the Bishop expressly orders a change; and, in general, such rights as the rector possesses in a parish church *except* those that pertain to the latter as pastor of the congregation.

The Dean has the cure of souls—in spite of Bishop Perry's denial to him of that right, which was not long continued in Iowa. In consultation with the Bishop on the one hand and the Chapter on the other, he fixes the schedule of services. He administers the ceremonial in exact compliance with the Bishop's directions. He will, naturally, be consulted in the appointment of subordinate clergymen, but he may not infringe on the Bishop's right of appointment or nomination. These clergymen, however, serve under the Dean's direction in all *pastoral* matters. The Dean is subordinate only to the Bishop as a member of the Chapter; but we know of no American diocese that has reproduced the English anomaly of the "Dean and Chapter."

The Chapter represents the diocese and also, at least where the Cathedral is chiefly supported by its own congregation, the congregation itself. The Chapter administers the temporalities and generally has the power of confirming or rejecting the Bishop's nominations to any appointive position. But there is still a great variation in the functions of the Chapter. In some dioceses it is the missionary board of the diocese, in others its function is not much greater than that of the vestry of a parish. In some of the larger Cathedrals the distinction between a greater and a lesser chapter is maintained. It is desirable that a greater degree of uniformity as to the functions of the Chapter should gradually be worked out.

In any event, the supremacy of the Bishop in his Cathedral is fundamental to the system. Beyond that, a desire on the part of each of the parties to work together in harmony will generally prevent the uncertainties as to the relations of the several parties from developing a rupture. Tactfulness and good sense are as necessary here as in other human relationships.

The Cathedral has come to stay. But its best work must depend upon the wise distribution of duties among the several parties; and that, in turn, must depend upon the most careful enumeration of those duties in the statutes of the Cathedral.

THE news of the death of Bishop Brent brings a real shock to all of us. Perhaps he had a wider international reputation than any other American bishop, and the whole Christian world will recognize its share in the loss. He had been in bad health for so long, and had kept up so nobly in spite of it, that one did not remember that such a condition could not continue indefinitely.

Death of
Bishop Brent

Bishop Brent's whole mind had been centered, in recent years, on the need for the unity of Christendom. To him was due the inception of the plan for the World Conference that was finally held at Lausanne in 1927. The refusal of Rome to participate was a great disappointment to him, for he believed the plan was so devised that Rome could have cooperated with no abandonment of her position. That practically the whole Christian world outside sent representatives did not wholly make up for the loss. When they were gathered together, he struck the note of high spirituality. He suggested no scheme for union, but he proposed a basis of corporate penitence for the Church's broken unity, the responsibility for which he felt to rest, in some measure, upon every part of Christendom.

But the representatives of all Christendom were not, in fact, penitent, as he believed they would be. That schism was a *sin*, and must be abandoned as such, he frequently reiterated, but he did not carry the conference with him. So, though the papers which the conference sent to its constituencies were notable papers, and while the measure of agreement accepted was greater than he anticipated, on the whole the background upon which unity might have been built was not created. That the "fullness of time" has not yet come seems to have been demonstrated.

As chaplain-general during the war he was a notable success, and he will be mourned as sincerely by those outside our own communion who came in contact with him, particularly the other chaplains, as by those of his own faith. As Bishop of the Philippine Islands he laid wise foundations and he established really notable work.

May God grant him light and peace! Few, at least, are his peers in *having tried*. And it is trying, rather than succeeding, that makes a man great in the sight of God.

ANSWERS TO CORRESPONDENTS

L. I. L.—The three hours devotion of Good Friday had its origin among Roman Catholics in South America sometime in the eighteenth century. How and when it was introduced into Anglican churches in the late nineteenth century is not clear, but, curiously enough, it obtained much wider vogue among these than among Romans. Only in recent years had the observance crept into Roman churches in English-speaking countries, and still more recently have many Protestant churches begun the observance.

J. H.—Certainly there is no impropriety in addressing our Lord as You.

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DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

MESSAGES OF PEACE

Sunday, April 7: First Sunday after Easter

READ St. John 20:19-23.

OUR Lord's salutation, "Peace be unto you," may well be our comfort and inspiration during these "great forty days" between His Resurrection and Ascension. The enthusiastic joy of Easter Day needs to be calmed into a persistent and happy faith which shall hold us through the strain and stress of life. And surely no word spoken by our Risen Lord could be more satisfying than this benediction of peace. Life is perplexing and strenuous. Human doubts and human passions need a divine truth to master them, and the assurance of quietness and confidence cannot fail to bring help and strength from heaven. Our Christianity needs this peace. Even in our loyalty to Christ we are sometimes tempted to grow excited and nervous, and our zeal contends with our patient trust. And so we welcome the peace of God which passeth all understanding.

Hymn 405

Monday, April 8: The Annunciation of the Blessed Virgin Mary

READ St. Luke 1:26-38.

THIS feast day is transferred this year from the Monday before Easter "in accordance with the Church's Rule of Precedence of Holy Days." And it comes fittingly into our after-Easter meditations, bringing as it does the salutation of the angel Gabriel to the Mother of our Lord: "Hail, thou that art highly favored, the Lord is with thee!" What a message of peace to the world as well as to the Virgin Mary! The Messiah was to come. And now we are privileged to rejoice in His Messianic victory. The months, the years, the ages, are united as we sing the song of Moses and of the Lamb. It is the Alpha and Omega of human history, the hymn of hope and struggle merged into the anthem of peace. For we know whom we have believed; we have followed the birth, the life, the death, and the resurrection of Him who was born of Mary, the "Son of the Highest," and the peace of God's care and of Christ's victory is ours.

Hymn 277

Tuesday, April 9

READ St. Mark 4:35-41.

IF THE forces of nature, which are the forces of God, were ruled by the Master's words, "Peace, be still," how much more may our anxious and troubled spirits find a blessed calm when the Lord's voice is heard! The storms of life are fiercer than the storms of air and sea, and they alarm us and make us lose our faith. But the word of One who conquered sin and death still comes to us and quiets our fears. We never call on Him in vain. He is with us, and when we are almost overwhelmed with grief and all hope is lost, we hear His voice, "like the sound of many waters," saying, "Peace, be still," and there is a great calm, for we know He is near. What a blessed comfort, past all human understanding and power! Christ's peace is the gift of mercy and love, a foretaste of the lasting peace of heaven.

Hymn 416

Wednesday, April 10

READ St. John 14:27-29.

WORRY robs us of peace, for to worry is to doubt God's loving care. Peace comes when we cast all our care upon Him. Christ bade His disciples not to be troubled in their hearts. There may be, there must be, trouble about us, and even trying experiences; but in the little sanctuary of the heart where Christ abides there can be peace. Anxiety is Satan's favorite weapon. He knows it is useless to attack our belief

in God, but he knows also our weakness in "holding fast." Love for our Lord should make us rely upon His promises. If He is near we need not worry. When He speaks the weight of care falls away. He knows, He cares, He loves. What more can we ask for than this trinity of divine strength to hold and keep and save?

Hymn 225

Thursday, April 11

READ Psalm 37:1-9.

FRET not!" Just to repeat the words aloud brings calm to the troubled breast. Our anxiety for others is often stronger than our personal worry. And the difficulty is that we know we ought to care for others. Gallio's spirit is abhorrent (Acts 18:17). Even Jesus wept over Jerusalem. But we can care and yet have peace within because we know God has a plan for final good and His plan cannot be defeated. We can sorrow and yet have hope—that is, a vision of future blessedness. We must not forget that God is at the helm when the storm is mighty. We can rest even while tears fall because of the world's sin or because of our sympathy for the sorrow of a friend. Leaving it all at the dear Lord's feet is to find a wonderful peace. To catch a vision of future good which God will bring is to experience a great calm.

Hymn 224

Friday, April 12

READ St. John 21:15-17.

LOVE casts out fear, and fear is the enemy of peace. Our Lord's last appeal was for love. And He asked for a three-fold declaration of love, since the very expression strengthens heart-loyalty. Often, when the troubles of life surround us and we cannot see our way, it will bring a blessed quietness and assurance just to say, aloud if possible, "My Jesus, I love Thee." There is something in speech (a divine gift to man) which excites to action or calms to faith. The best prayer ere we sleep is that which Peter declared: "Thou knowest that I love Thee." In times of doubt, or questioning, or hesitancy in the face of needed action, a declaration of love and faith will quiet alarms and inspire to service. So the Risen Lord answered Peter's cry with a call to a happy ministry: "Feed My lambs. Feed My sheep."

Hymn 234

Saturday, April 13

READ Revelation 22:1-5.

HAVE we ever thought of the wonderful peace of heaven? "As in heaven"—how significant are those words from the Lord's Prayer! They bring at once a message of harmony and a celestial calm. Our peace on earth is a hidden, an inner peace. There must be tribulations here (St. John 16:33), and we find our calmness in faith. But when these human battles are over and the Master's victory is known, there will come a heavenly peace which, like an atmosphere of beauty, will make the whole being a part of the eternal quiet—a quiet of heavenly service, work without weariness, knowledge with sight, the "secret of His presence." In our earthly stress, while we have the peace of God within, it is well to think of that assured peace in heaven when there will be nothing to disturb or annoy. We shall be satisfied there.

Hymn 469

Dear Lord, grant me Thy peace. I would fain conquer worry, for I cannot love Thee as I would if anxiety is allowed to weaken me and fear to distress me. Speak to me in the sanctuary of my heart. Let Thy voice calm me even while body and mind are in the struggle of life. And at last grant me the lasting peace of heaven. Amen.

Preparation for Holy Orders

By the Rev. Henry de Wolf de Mauriac

Rector of Matthias' Church, East Aurora, N. Y.

A FEW years ago a child of most tender years told his mother that he had seen God, and, upon being questioned, he told her that the rector of his parish church was God. How long this little one had been going along under the impression that his rector was God I do not know, but if it was only for a few days it will cause us, who are rectors of parishes, to think of the imposing responsibilities which rest upon us and upon all clergymen. The only pity is that we are imperfect and unable to present our lives to all people, old and young alike, in such fashion that the likeness to God may be evident at all times.

To be Godlike is certainly the ideal to be sought by all in the Christian ministry. Some come closer to the ideal than others. All of us could better our standing. For the achieving of such an ideal, practically all of us would find much lacking in our preparation. Thus it is the remark of a little child who thought his clergyman was God that brings me to the subject I would present in this paper: the preparation for Holy Orders. It is a highly important subject because upon proper preparation will in large measure depend the successful carrying out of the will of God in our lives on this earth. If the spring be not pure, the water which is drawn from it will not be pure. If the foundation is not strong, the building erected upon it will be insecure. If we consider carefully the grave responsibilities which rest upon each of us, we can understand the importance of fitting the clergy properly for the work of the Church, and we can realize the obligation of the Church to refrain from placing in such positions men who are inadequately equipped, whether the inadequacy of equipment be congenital, or due to faulty preparation of a man who might have been competent had proper preparation been given him.

A clergyman is a man to whom people look for many things, a man who must enter into the most intimate moments of the lives of others, a man who ought to have in his own person a thousand or ten thousand varying abilities, each and all securely based upon his sincerity and faith. Here are some of the things we strive to train a man to be when we are preparing him for Holy Orders:

First, we are preparing men to be educators. Every man entering the ministry must be conscious of the fact that he has to teach others, who are sometimes quite ignorant, about God, about the Church of God. Either or both subjects are full of pitfalls. Man has spent much time in this world trying to find adequate reasons for disbelieving in God and for finding fault with His Church. The educator must know and teach truth, positive and constructive. If there be numerous avenues of approach in secular education, all of those avenues are present in religious education. The educator must know and use them. If the clergyman is to be a purveyor of knowledge, he must certainly be furnished with knowledge in himself; if he is to touch that knowledge with a divine spark and make it a real leading out of darkness into light he must also possess the divine spark with which to touch it. The mere function of educating others in such vital matters as enter into the religious life of man calls for the highest intellectual and moral development possible in any man seeking the priesthood.

Second, we are preparing men to be administrators. No matter how many people may hold to the theory that all fiscal matters and all routine matters are to be attended to by the laity, in the last analysis it is the clergyman who must have all these matters in hand. He is the one who must plan organization and guide the efforts of the laity. He must give his people those ideals without which money becomes an instrument of coarseness. The average business man who is successful in his own business is usually most helpless on any subject which lies beyond the boundary of his particular specialty. In my own experience I have found the most helpful of the

laity have been the lawyers and bankers whose daily activities force them to have familiarity with almost every kind of business and business transaction known. These two classes of men have both ingenuity and initiative. Such competent men need the guidance of saintliness and patience which ought to be expected from the clergy. They need their rectors to furnish them with undaunted faith which every clergyman should possess. I said we are preparing men to be administrators. It would be more accurate to say that we try to prepare them to be super-administrators.

THIRD, we are preparing men to have understanding and appreciation of art and music that when they enter upon God's work such harmony may prevail as will soften the cacophonous dissonance of everyday living in the midst of the driving eagerness of the modern world. Bishop Rhinelander once said that he felt that much which might have been fine and lofty in the spiritual realm had been murdered by the ugly architecture of our churches. I am sure that he is right, at least in so far as we failed for many years to take advantage of that which is beautiful to furnish lofty aspiration to the soul through the medium of the eye. The same thing is true of music. No clergyman who has ever heard a final prayer sung well off the key behind the door in some distant room will be rash enough to attempt the same thing himself. No clergyman who has the right understanding of musical values will ever have to regret that he did not know enough to give his people the benefits which come from what we term Church music. It will scarcely suffice to say that in either case the minister can turn to an expert musician or to an architect. He can, but unless he knows enough about the subject to do this, he will do as his ancestors have done before him, erect ugly buildings and use inadequate music.

Fourth, we are training men to be scholarly. This is a most difficult task and yet a ministry that is devoid of scholarship cannot hope to cope with at least a part of the problems that arise in the average congregation of today. Certainly he will not be able to lead those whose scholarship has led them into painful doubt, or those whose scholarship is greatly beyond his own. The parson must be able to meet the lowly in the realm of the intellect and help them, but he must be able to reach up to the heights and at least know what the trained scholar's mind has for its life.

Fifth, we are training men to be competent advisers of people who are in distress, who are vexed by serious moral questions, who are borne down by the harshness of life, who are in a quandary as to right action with regard to a fellow man, and who are affected by any of the millions of conditions and circumstances which enter into human life. This is a gravely serious phase of the work of a clergyman and lays upon him that anxiety which an honest man will feel, lest by word or deed he so influences the life of his fellow Christian as to do him harm. He is the confidential friend of man, woman, and child, touching their souls, and no bungler has a right to touch a man's soul. We condemn the surgeon who fails in a minute detail which brings physical pain, and we must condemn the priest who, through bungling or ignorance or faithlessness, brings pain or danger to the soul of one of the least of Christ's brethren.

Sixth, we are preparing men to be preachers. In this regard our preparation needs much improvement. Ministers are preaching the glad tidings of eternal life with a singular degree of incompetence for the one sole reason that the preparation was most inadequate. Many men in the ministry are good men and influential men and most unable to make even a reasonably good sermon. The subject has been dealt with so often and so much in detail that I do little more than note two things: first, we pretend to prepare men to preach and we do not do so; second, we have a large number of priests

who are singularly poor preachers. Perhaps none of us feels that he is a good preacher.

Seventh, we are preparing men in personality. Strictly speaking, the word Personality means a mask through which we speak. It is the appearance by which we are known. It is highly important that the clergy of the Church should appear to be clergymen without any possibility of error. The whole matter is a delicate one. Each man is inclined to feel that he is free from the things which mar his neighbor and this is often the more marked if the inward man be sincere and fine. However, if we may put the matter negatively, each of us is sure that he would have keen regrets if it should prove to be that some fellow man was kept from God because of some personality failure of his own.

EIGHTH, we are training men to be priests that they may "save men's souls." All that we have already said must be brought into this wide activity. Scripture tells us that a man may gain the whole world and not save his own soul alive. The priest of God may well tremble in the face of this phase of his work, but he may not avoid it. Salvation is the goal toward which we are traveling and the priest is the guide who must know the road. Mark Twain's account of the duty of a pilot on the Mississippi River has impressed upon the minds of people the vast importance of confident assuredness on the part of the pilot in whose care are the lives of his fellow men. No matter how great the storm or how adverse the conditions the pilot has the responsibility of bringing the ship to its haven. The picture of the ex-Kaiser of Germany letting the pilot go, which was famous when Bismarck was dismissed, has further left an impress on the minds of many. In short the whole thought of a guide or pilot is that immense responsibility is his, responsibility for the lives of his fellowmen, a responsibility which commands his entire ability and preëmpts his utmost talents. "Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there he was gone," is a quotation taken from the parable of the prisoner as told by the prophet to Ahab. Surely the importance of keeping a prisoner for the king is not to be compared to the importance of tenacious clinging to the soul of man that it may be presented unto God. Tenacity for Christ and unyielding tenacity is what the ministers of the Church need. It is a difficult thing to instill into men. If once it be grasped we shall not be fearful or hopeless in the delicate and difficult task of guiding other men to God. No matter how great the pull or how strong the strain, we shall know "that underneath are the Everlasting Arms" and we shall be sure of our ground and lead on, following with might and main the "Light that lighteth every man that cometh into the world."

Ninth, we are preparing men to walk in the footsteps of Christ. Once in the history of the world a man walked over a short road leading from the scene of His trial to Calvary. Ever since that one short walk that pathway has been famous and it enfolds our ideal. We seek to train men for the ministry who will walk in the steps of the Master and who will follow even unto Calvary. The journey may prove to be wearisome at times and even dangerous, therefore there is all the more need for the most careful kind of preparation.

When Bishop Rowe is about to start on a visitation in Alaska, he goes into training for some weeks to make himself fit for the storms he must face and for the physical exertion he must put forth. Not knowing what danger he may encounter he prepares himself rigorously. As he tramps over the trail in the frigid and unkind temperature doing God's work in spite of every difficulty, he is undoubtedly thankful that he was stern in demanding of himself that he be thoroughly prepared for the hardship of an Alaskan winter. A journey of Bishop Rowe's is but small compared with our journey all through life. We know not at what turn grave danger is lurking. Let us be stern in our preparation and then we shall be thankful that we are in proper condition when the test comes. Our Lord's preparation for the suffering on Calvary was exacting. He met the test unflinchingly and triumphantly. Let us be exacting and we shall have a ministry prepared to meet the tests of life without shrinking and with all the triumph of the ancient martyrs.

Tenth, we are preparing men to be Christlike. The finest

preparation known to man will probably fall short of accomplishment of this ideal, but nevertheless that preparation must be sought and found and used. The ineffable sweetness of character, the courageous facing of death, the stern denial of sin and the tender dealing with the sinner, the entire aloofness from the world and the absolute oneness with God: these things won the world to Christ and will continue to win it to His Church, if His priests are Christlike. All that is needed to breathe anew the life of God into this world of ours is a priesthood which is Christlike. Ministers are not worse than other men. On the contrary, they are likely to be much better, but that is not enough. We must grow in grace daily and strive to reach to the highest of all ideals, to be Christlike, to be like God.

THESSE are ten things which we try to build into the very heart of the character of our clergy. There are doubtless others. I find that even these overlap. What have we in the way of equipment for the training of a youth and for preparing him to be an educator, an administrator, an artist and musician, a scholar, a useful adviser, a preacher, a man of competent personality, an active agent in saving souls, a man able to walk in the footsteps of Christ, a man who is Christlike? As I think of this, I am free to confess that what we have seems pitifully inadequate. We have a general seminary which is fairly well equipped. We have several diocesan schools, practically all of which are in need of money for equipment. We are faced by an almost insurmountable ignorance on the part of the laity as to the very existence of such seminaries. We have pages of canons which might well be thrown away, which are so complex as to require books of interpretation.

The saddest thing we have to face is the failure to have high ideals in the matter. The ministry of the Church of God ought to be well equipped to handle the work of the Church of God as the legal and medical professions are equipped to do their work. If a Rockefeller institute is necessary for the forwarding of the care of the body, is it too visionary to say that similar expenditures of money and energy are required to forward the care of the soul? If strict examinations are required before a man is allowed to practise medicine which benefits the physical body, is it too much to say that stricter examinations should be required before the Church of God empowers a man to go forth to practise religion for the benefit of the souls of men? Why should one group of men seeking Holy Orders be required to meet and sustain themselves in the face of certain tests, and another group have to meet and sustain a different set of tests, and still another group have to meet and sustain a third set, and so on until all the special classes and types of idiosyncrasies have been provided for?

I come to the needs of the present. Conscious of what we ought to be and of what all future priests of the Church ought to be, knowing how inadequate our past and present preparation is, I am bold to make suggestions.

When a man presents himself as a candidate for the ministry he is called upon to pass a medical examination. This is as it should be. He should also be called upon to undergo a thorough psychological examination. In this the Church would save both men and money. Men who have no adaptation to the needs of the ministry could be guided into other useful fields of endeavor, and men who are deficient in some aspect of their mental outlook could be adjusted by adequate training. A psychological test will show something of the type of intelligence in the person examined. It will tell how alert he is. In some matters of life alertness may not be of great importance, but in dealing with the souls of men we should most certainly be alert. We can be sure that the powers of evil will use our lethargy to their gain and to our woe. "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." These words of our Lord's would seem to indicate to us the very great value of alertness in dealing with salvation.

It ought to be relatively easy to persuade eminent clergymen who have been outstanding successes to allow themselves to be examined from the point of view of psychology in order that standards might be set up for the guidance of future priests. It ought to be relatively easy for the Church to com-

mand the services of very expert psychologists whose skill could be used in the proper preparation of men for the most important work of this life.

THERE should be but one standard of intellectual requirements. It may be that there is much to be said on both sides of this question. I am convinced that only the highest standards will suffice and only the highest standards for every man. I beg of you the privilege of stating a fact of my own experience. I planned to enter a seminary from a business career without the formality of going to college. I felt that I was well enough equipped and I dreaded the long waste of valuable time for a man as old as I was, I being twenty years old. I was stopped in this foolish course by a letter from an uncle who called my attention to the fact that I was contemplating giving myself to God but that I was also contemplating not giving the best I had. He adjured me to understand that such a course was wrong and that the only possible thing for a man to give to his God was the very best there was in him, to do which he must take the fullest advantage of every avenue of development which was open to him. I am, today, twenty-five years later, confident that he was correct and that I was truly fortunate in having somebody who had the courage to point out to me that there is always a best way and that God wants that best way. I am sure that we need one standard, and that standard the highest.

We ought to be starting a campaign of instruction for the laity of the Church at large not in behalf of any one seminary but for the benefit of all. Every layman of the Church holds it to be his right to find fault with the ministers and with the failures of the ministry. If he would retain this right, he ought to be doing something to see to it that there is proper provision made for the preparation of the men who are to be the clergy of the Church. The laity are not mean, an enlightened laity would bring money necessary to the proper equipment of our seminaries both as to buildings and as to adequate professors, with adequate salaries. Every layman should be contributing some money to this most important piece of Church work. It might help if every layman had a definite seminary of his own choosing to which he might contribute annually. Furthermore, such support from the laity would most certainly engage their interest as well as their pocketbooks, and this in turn would spur the student on to greater endeavor because of his knowledge that the eyes of many people were upon him and his work. It would almost seem as if the clergy had been negligent in telling the members of their congregations of this very important matter of supplying suitable clergy for our parishes.

We need personality courses. We need to prepare men to meet men and to be able to deal with men. A weak or flabby personality cannot hope for much success as a shepherd of the Church. We are told that the Jesuits have been careful to instruct their novices in manners, going into the most minute details even to the extreme of teaching them how to walk. We need this kind of preparation. We need to teach men how to walk, how to laugh, how to speak, how to do any one of a numberless list of things which will make strong, attractive personalities; again, lest this seem trivial, I recall to your minds that only the best there is in us is what God wants. He is eager to have us dispense with weakness or crudity in any form.

We need more of what we may call laboratory courses: the sending of the student into a Church or into a mission for practical experimental work under the guidance of a competent man already at work. It may be similar to an internship for the doctor of medicine. This type of preparation as you know is being used to some extent at present. It ought to be a regular part of the seminary work. Our seminary courses ought to call for a summer of field work just as much as the scientific school calls upon its student for a summer of practical work in surveying. If a great law school has found the case method useful, it would seem reasonable to presume that an adaptation of the case method might easily be of the greatest benefit to the Church.

WE NEED meditations and vigils. I have listened to the stories of the usefulness of the vigil when applied to boy life. The boy who spends the night with himself and his God alone, tending his campfire, has come back from the experience

to testify to the great marvel of it all. Its possibilities are manifest to anybody who has sat alone at midnight in the stillness of the forest, listening to the call of bird and beast and the scurrying of animal feet just beyond the glow of the campfire. Our Lord continued all night in prayer. We who are going out to do His work, to walk in His steps, to be like Him, might well spend a night in prayer to get some of the strength He felt the need of. Our Lord took His disciples apart into the desert place for rest. It would seem well to have those who are about to enter the sacred ministry go apart to rest their minds and to think about God. Meditations and vigils are almost unknown to us and I am sure we suffer from the lack of them.

It is not easy to enter into meditation. Every student seeking Holy Orders ought to be led into the habit of meditation by one skilled in matter. This also leads me to express my feeling that the movement of the present day of bringing seminaries into large cities is not entirely without deficiencies. It would seem to me that retirement from the distractions of the large city is most desirable for the period of preparation. In West Point the student of military science is held strictly to his task with scarcely any vacation period. He is in the employ of the government from the moment he enters the school. In the Church great benefit would come from such a system, wherein the student of theology is held closely to his task during the period of preparation. And let the vacations be very short. If this could be arranged, it would be far easier to bring the candidate for Holy Orders to the valuable exercise of meditation, which in turn would bring him closer to his God.

One thing is still lacking because we must make some sort of provision for the man of undoubted sincerity of purpose and holiness of life who for one reason or another cannot measure up to the standards which have been suggested. Such men do certainly exist and we may hope that they will always exist. It is not necessary that every layman who has proven his worth in the realms of sincerity and holiness should become a clergyman even if he is able to meet the requirements. It is quite important that consecrated laymen continue to do the work of the Church in the future as they have in the past. Not every successful business man will make a successful minister. It occurs to me that we have been wrong in not providing more definitely for just this type of man. We have lay readers. I do not think that will solve the problem. Evangelical fervor may possibly find its proper and best outlet in some such work as we find being done in the Church Army at the present time. Unfortunately I have no facts to present in this case, but the Church Army appears to me to be not only an efficient means of doing much of the work of the Church, important work which has not been any too well done in the past, but also the most likely situation in which to locate any man who wishes to devote his time to God's work but who finds himself insufficiently prepared for entering the sacred ministry. Let us guide all such men either into the Church Army or else into some organization which may function in a similar manner and thus allow the Church to have the benefit of consecrated zeal and at the same time allow the consecrated layman an opportunity to serve the Church in that more definite manner for which his soul craves. God will bless his work.

I close by reminding you that any little child may look upon any one of us as God, and that, at least, our hearts may be filled with a longing that we might truly appear to be like God.

DAFFODILS

BOWL of daffodils on my sill,
 Bringing sunshine closer still,
 From your shrine of "crackle" gray.
 Nodding as the light winds play,
 Freshly picked from Nature's sod,
 Nurtured by the hand of God,
 Spreading gladness everywhere—
 Tell me, is that why you wear
 A crown of gold?

ELIZABETH KLEISER.

TO KNOW what you prefer, instead of saying Amen to what the world tells you you ought to prefer, is to have kept your soul alive.
 —R. L. Stevenson.

CHURCHMANSHIP

BY WILLIAM C. STURGIS

HAVING been thrilled by the recent exploit of Captain Fried, and the remarkable exhibition of trained seamanship involved in that act of rescue at sea, I am led to think of the meaning of this term, *seamanship*. And then of the meanings of similar terms—craftsmanship, Churchmanship, and the like.

Obviously the syllable *ship* is added to the noun to indicate a quality inherent, and to be looked for, in the subject. If a craftsman is to prove his craftsmanship, it must be through a perfect knowledge of the material in which he works, practice in the use of his tools, skill in adapting his means to a fitting and adequate aim. So with seamanship. It demands that a man prove himself a trained and capable seaman, thoroughly familiar with all aspects of the sea, its story, and its varied existing conditions. He must know its open stretches and its safe harbors. He must learn its uses as a means of transport, and he must be familiar with every type of boat or vessel by which those means are made effective. He must become increasingly skilled in the use of all implements and apparatus pertaining to the sea and be able, in emergency, to summon every factor of his seamanship, and all its means of expression, to the help of men in peril. He will have read of great seamen of the past who have been exemplars of seamanship. As a member of a crew, with common interests and aims, the man skilled in seamanship will have learned the necessity of obedience and loyalty to those in authority over him, and of wisdom and tact toward those over whom we may be given authority. To develop seamanship, long practice is required, much of discipline, some drudgery, much routine; but the result is a good seaman, equal to any emergency, and at the same time capable of performing all of those ordinary and quiet duties associated with a normal voyage.

Such seem to me the factors which constitute what we properly call *seamanship*; and now that I come to think of it, I find myself in a much more generous and charitable frame of mind when I try to define clearly the cognate word *Churchmanship*. I used to flatter myself that I was "a good Churchman" because I was what is known as a High Churchman: that is, I accepted and believed in my Catholic heritage as an Anglican, I was a convinced sacramentarian, I loved the Anglican liturgy, and ritual observance made a strong appeal to my mind and heart. Moreover, it was on this basis that I was inclined to measure the "Churchmanship" of other people, and to classify them as High, Low, Broad, Moderate, etc. Now, even though I continue firmly in the category just described, I have my doubts as to whether any of those qualities are really basic factors in defining *Churchmanship*. It seems to me, rather, that a good Churchman is one who knows the story of the Church, is acquainted with its saints and heroes, sees discerningly its varied present aspects, and takes advantage of every helpful sign while thoroughly alive to any threatening indication. He knows himself to be a very insignificant part of one mighty organism, and he realizes the necessity of authority and the value of obedience and loyalty. He has familiarized himself with all the varied means with which the Church has been endowed to ensure man's safety, and he has learned to use, with skill, whichever of these means is suited to a specific end, whether for himself or others. He is constantly on the watch for less fortunate souls who may be in danger; and is prepared, alone or in company, to apply every atom of his skilled Churchmanship to the task of their salvation. He keeps the whole of himself in good condition by whatever means his experience has taught him to use; and this, in order to be ready at any moment for any task which his Captain may call upon him to perform, even at the risk of his life. He is careful to see that everything which is generally recognized as a means of grace is patterned on the best model, is available at a moment's notice, and is used to accomplish the purpose intended. There will be occasions when the skilled Churchman, like the skilled seaman, will be obliged to use means with which he is less familiar, or even be reduced to what seem inadequate means; but he will meet such a contingency with the realization that it is simply a test of his skill and resourcefulness. He will know, as a trained and practised Churchman, that the means are of value only when subordinated to the end, which is the conveyance of souls to their safe harborage; but I am convinced that he will learn, in actual

practice, that the means—the apparatus—the technique, so to speak—which the historic Church has developed and used throughout the centuries, while they do not afford a *definition* of Churchmanship, are nevertheless the best known methods of *applying* Churchmanship.

This, I think, is a fair conception of the true meaning of terms which are too often used in anything but their proper sense; and which, through such misuse, tend to promote disunity and ineffectiveness in the Church.

RUST

MANKIND has many enemies, varied in character and in power. One of the worst is that of "rust." We seldom think of it as an enemy and yet it is, not only in its ordinary usage, but in others, which are implied and which are readily recognized after a little thought. I noticed recently a certain oil distributing company had a special brand which it advertises for the purpose of "vetoing rust." This company has a little pamphlet called *The Story of Rust*. I must send for it some time, for I know it will be interesting.

We are constantly meeting this enemy in its everyday form, as seen in the gradual decay and disintegration of metallic substances. Junk piles of all sorts are mute testimony to the ravages of this enemy. Millions of dollars are spent annually to stem its encroachment.

While all this is interesting, especially to one of a mechanical turn of mind, for us there are other more interesting phases of the subject. We know that if anything is not used it soon rusts. It is true of all parts of the body and soul. What is not properly exercised soon atrophies. Dr. Crane, in his four-minute essay on Rust, says some very pertinent truths, for example: "If you do not exercise your muscles they devour their own strength. If you do not put food into your stomach to digest, it will, so to speak, digest itself. So also the mind that does not continually study and learn, does not remain blank, but fills up with a vast amount of untruths which destroys it. Ignorance is the 'rust' of the mind. It is fully as hard on the system to have nothing to do as to be overworked; worse, indeed, to rust out than to wear out."

Nothing is more true than this. We are all fully aware of the fact whether we give heed to it or not.

It is equally true that souls may rust out. This is not quite so noticeable and, therefore, is given little thought and attention. The soul that is not actually putting forth its power deteriorates. Dr. Crane has a few thoughts on this subject: "If you will not have faith you shall have worry, which is 'soul-rust.' If you will not love you will have ennui and pessimism. If you will not exercise in self-sacrifice for others, you will be sacrificed on the altar of self and perish in the soul-fires of selfishness."

The Bible very strongly teaches the lesson that "not to use is to lose." The man who had one talent and who did not use it finally lost it. Many people are rusting away spiritually. They are not exercising their spiritual powers, which are God-given. What a great crime it is, could we only see it in its right light, to permit ourselves to waste away spiritually. The Church has been defined and explained in many ways, but it seems to me that one of its chief functions is to veto spiritual or soul rust. It affords people an opportunity to use their spiritual powers, to exercise their soul, and so prevent its gradual wasting away.

Are you rusting away in this special sense?

—Rev. Granville Taylor.

APRIL IN ITALY

I N APRIL Italy is etched in gold;
Her fluted hills wear little golden rims
At noonday even, and her valleys hold
Clear wine of golden sunshine to their brims.
Half eager, half-afraid, small shadows run
In soft blue sandals down a glenlike pass
And spread their floating scarfs to catch the sun
On violet slopes of luscious April grass.

So I find happiness in April's ways
With Italy, and gather back the glow
Of tender little joys of other days
With sunlit dreams of San Antonio;
For Texas, too, has air like golden wine,
And gold-flecked purple hills are hers—and mine!

EVANTHA CALDWELL.

The Cares of Tomorrow

A Meditation on St. Matthew 6:34

By the Rev. H. P. Scratchley

BE YE not troubled with cares as of to-morrow." Fear and ignorance are the enemies of peace. Fear imagines and ignorance magnifies. Man's imagination pictures the future full of evil, and ignorance views the evil with dread, and the soul is possessed with unrest, worry, and disquietude. We can never know what will be tomorrow, and this ignorance frightens us, unless we have faith in some power to protect from that imagined evil.

The soul's peace can come only through faith in God. Without this faith, the soul worries over itself. When the fears of tomorrow press in upon the mind of man, worry and fear seize upon that man and he has no peace of mind or soul. Our Lord, knowing this, from the beginning of His ministry, is ever telling His disciples: "Be not fearful, be not anxious for tomorrow; why are ye fearful, O ye of little faith?" Since only through faith that God is the sustainer, in whom and by whom are all things, and in Jesus Christ, alone can come peace to the soul of man.

There is a lesson to learn from sub-human life, and this lesson our Lord wishes us to get. "Consider the lilies, how they grow. Behold the fowls of the air." One seldom realizes how simple is that life in its action. The plants grow, simply fulfilling the law of their nature; they follow that vital impulse which makes them grow, mature, and bring forth seed after their kind, and thus hand on life to another generation; simply to bring forth flower and seed, and then, having fulfilled their life-purpose, to die. The birds of the air, the beasts of the forest, they weary not themselves in toil for the future; sufficient it is to live for the day. They hunt for food in order to live and simply to live, that they too may grow, mature, and produce young life after their kind. Below man from the lowest life to the highest, there is no racking care for the future; there is, among the animals, joy in living; the bursting forth of a plant into gorgeous bloom may be, who knows, joy to the plant in having done its duty.

Only man can foresee and provide for the future, but this power is given for a spiritual purpose; the bodily demands being adequately provided for, the spiritual faculties can be developed to their fulness; but man alone of living things worries over his future, and as his imagination develops, his fears and worries increase.

Primitive man feared the future because unknown, because he knew not what the morrow might disclose; he peopled the universe with demons and angry gods, eager and ready to seize upon him. Still his life was simple; the gods propitiated, he was content to live day by day. Civilization and knowledge may have destroyed the belief in demons and angry gods, but, while so doing, they have not relieved man of fear, a greater fear it may be, fear of future disaster. In this and with this comes the striving, the wearying toil, the depressing heaping up of material riches, the care-producing spinning, to provide for that dreaded future.

To teach His followers the futility of this, our Lord told them to think. If God, their Father, can give for the birds and the plants what they need for their life, will He not provide for men much more abundantly what they need, if they live simply according to His laws; live simply for His kingdom and in His righteousness? It takes faith in God to seek first for the Kingdom of God and His righteousness, believing that all necessary things will be given us. In this was to be the difference between the nations without the Kingdom and the children of that Kingdom, and this is the object for which men are to seek. But ever comes the fear that tomorrow we will lack what we think necessary for our happiness, suffer cold and hunger, and we doubt either the power of God to provide, or His will. Mankind and nations are ever being the wise fool of the parable, storing up in enlarged barns the God-given grain, so that the soul of man might have ease and rest, forgetful that God will demand that soul from it. Mankind is in its

day of prosperity ever forgetting that man does not live by bread alone, and so there is ever the heaping up the riches of this world against the day of disaster, working in harrowing fear lest there be not enough.

It is quite demonstrable that, when the men of a nation become engrossed in the acquisition of riches to provide against a dreaded future, they lose first their faith in God and then their trust in the future. The servants of Mammon are timid souls, not believing that their god will save them without price. When a man loses his faith in an all-loving, and therefore an all-providing, Father, who is directing the destinies of those who seek His righteousness, then there enters into the mind of that man fear of what tomorrow will bring to him. This fear compels him to live but for one thing, creates in him but one desire—to lay up treasure on this earth, so that in the future his soul may take its ease. The follower of Christ, truly believing, is to have no such a desire, no such a purpose in life. God, who feeds the birds, will feed him.

When a nation forgets God in its quest for prosperity against all time, that nation loses its soul and comes to hold that the storing up of material wealth is the only safeguard against the future, and when this happens, then arise fears of other nations, suspicions, and doubts of their goodwill; and then come anger and strife. Torment and the horrors of war follow. War can be avoided when trust in an all-wise and all-loving Father is in the hearts of men of the world. To this faith our Blessed Lord called His disciples: "Seek ye first the Kingdom of God and His righteousness."

This confidence, this abiding trust, this boldness of a son, is the only means by which the human soul attains the peace of God, that peace which passes all understanding, the peace of a soul in harmony with God, of a soul serving God first with all its powers, with all its heart, and with all its strength. In no other way can it be gotten, only the fulfilment of the life-in-God through the mystic union in Christ will give it to the soul of men.

This man, confident of God and resting upon his faith, lives the life of God in its fulness, exercising all his faculties to their utmost. Our Blessed Lord taught no quiescent attitude toward the demands of life. The birds of the air and the flowers of the field are full of energy; they rest not, but are full of ever active force; they are ever seeking food, ever nourishing their young, and ever hunting for shelter. The flowers of the field grow through overcoming obstacles; they push with great strength through the hard soil; they send their roots to seek nourishment from the ground; they turn to the heat-and-light-giving sun; they bloom and seed; they rest not day and night, fulfilling their destiny.

So it must be with man. Our Lord came not to make life easy for man, but to give life more abundantly; to broaden and interpret life to man. Man's life is to be a spiritual life; the things of man's life were to be transformed in value; man was not to live by bread alone but by every word from the mouth of God. He came to give man the power to become the son of God, but He came not to relieve man of the necessity of work.

There is here no teaching of parasitism, of idle acceptance of what others may give, either of physical or spiritual needs. The power that the Lord gave and is giving is the power to fulfil man's destiny on this earth in every way. Man is to work out his salvation, to work for the things he needs for his body and soul. Our Lord told the parable of the talents to show that His disciples should be more faithful users of their opportunities than the Gentiles outside His Kingdom. What we are to learn is not to neglect to use our powers but to use them as God wills.

The vital thing is the purpose and direction of our work: whether we work to heap up riches that our souls may take their ease, whether the sole object of our energies is that we may have comfort in our bodies, or whether our souls by and

through our work may build up God's righteousness in this world. The Christian view of life is that all should be done to the glory of God and the benefit of men. All work that has this object is good. Whatever man does to overcome nature, to broaden his concept of the beauty and brightness of life, or to relieve his fellowmen, is to the glory of God, but work done in the selfish aim of providing, because of fear, for one's own future is work against God. Christians are to work with their hands and minds, with all their might, with but one object in view, that they may have to give to others. All of man's faculties are divinely given that through and by them the human race may advance along the way of becoming sons of God.

When men forget this, and when into society enters the selfish storing up of God's bounty, then do we see in the same community great wealth side-by-side with abject poverty. In sub-human life we do not find it; whatever storing up there may be, it is for all. But the history of mankind is different; there is ever the reliance upon the things of this world, the enlargement of barns for the storing up of God-given grain, and then the hand of God demanding the soul of that nation and people. The finger of God writes upon the wall.

Our Lord warns His people against this anxious fear of the future which leads to the putting of trust in material things. God first and His righteousness, He says, and all these things will be added unto you. But men do not and will not believe the word of God. Satan is ever whispering: Did God say? Is it true? Doubt and fear come, the evils that maybe press upon us, and we think that unless we give ourselves up to gathering together of riches, we perish. This takes all our time, we have no time for God. No wonder our Lord said: "Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of Heaven, but the children of the kingdom shall be cast into outer darkness." . . . Why? Because they will not believe.

VOLUNTARY CLERGY: A SOUTH AFRICAN EXPERIMENT

BY THE RT. REV. WALTER J. CAREY, D.D.
BISHOP OF BLOEMFONTEIN

(From the Bloemfontein Diocesan Magazine)

I WOULD like to say a word about the Bishops' Synod at Johannesburg on November last. Johannesburg is not a very quiet place for a synod, and we were a little overwhelmed by hospitality and by the many various evening meetings. The most important thing we did, to my mind, was to pass a resolution authorizing each bishop to ordain two "voluntary" priests during the next five years as an experiment. If it succeeds, we shall go on with it; if it fails, we shall stop dead. And by voluntary priests, I mean that I could ordain a magistrate, a bank clerk, a farmer, anybody in fact, who satisfied three or four conditions:

(a) He must be asked by his own parish fellow-Churchmen to be ordained to help them by being the Father of the parish and the administrator of the sacraments to them. (b) He must be approved by the Bishop. (c) He must receive no stipend, but live on his secular earnings. (d) He must feel some inward call of God to undertake this work for his fellow-Christians.

The idea is this: At Longfontein there are twenty Christians, who are visited by the Archdeacon every four months. In the interim, nothing happens; a lay reader might take some Sunday services, but there is no official head of the fellowship, and no celebrations of Holy Communion. Let us say that at Longfontein there had lived for ten years a farmer or a store-keeper who was a man of unblemished character, of real ability, and a pastoral mind. (There might be two or three such.) The congregation would write to me and say: "We should like regular Sunday ministrations and we want to ask you to ordain Mr. X who would be our head and would give us sacraments."

I should then approach Mr. X and say: "In the name of the people of Longfontein, I ask you to enter the ministry. You will still farm or keep your store, but you would be ordained as priest to this particular congregation and district. Are you prepared to listen to our call? Do you feel God wishes this for you?"

If he says "Yes," then I should get him to go off to Modderpoort for a month or so, and then ordain him *on his character*.

This is the scheme which is now officially authorized, and it will be most interesting to see what God and ourselves make of it.

JOHN MITCHEL PAGE

BY THE RT. REV. P. M. RHINELANDER, D.D., LL.D., D.C.L.

CANON OF WASHINGTON CATHEDRAL AND WARDEN OF
THE COLLEGE OF PREACHERS

JOHN MITCHEL PAGE came to us at the College of Preachers in December last. So naturally, so discerningly, so effectively, did he fit into the work that he seemed to have been with us from the first. Twice in the past he had attended our June conferences. His interest and sympathy, as doubtless his prayers, were constant in our behalf. We had often talked together of the possibility, much desired by us both, of a closer association. But his post as Church chaplain at Champaign claimed him until his responsibility for the new student church, the building of which crowned his fifteen years of service, had been discharged. In 1927 the chaplaincy of the American Church in Dresden was offered to him. He accepted, desiring a break and change of scene. He was well fitted for the place by wide culture, literary and linguistic knowledge, and uncommon understanding of European life and affairs. But after a year he found that advancing age, weakened health, together with difficult problems left by the War, made permanent exile from home unwise and unsuitable for him. It was then, last summer, that we met in England and I asked him to come and help me. We secured for him rooms in the same apartment house where the College at present has its quarters. It was when crossing to his rooms, as he came from Intercessions at the Cathedral, that he was struck by a motor in the crowded traffic, dying in two hours without regaining consciousness. Living thus with the men gave him intimate touch with each group as it came and went, and also through him the different groups were bound together. So the College gained a quite new sense of continuity in life and work. Never has the fellowship among the men been so strong and helpful as this winter. Never have their appreciation and response been so strongly marked. Much of this is due to Page. He had rare tact and insight, wide experience, wise judgment, generous and understanding sympathy. No man was ever more painstaking or thoughtful, more loving and loyal and self-effacing. At the same time his priestly ideals were too firmly fixed and too faithfully followed to admit of any compromise. His graciousness and patience opened the way for a purifying and uplifting influence for which many will thank God. From his parish work (at Lebanon, Pennsylvania, which he left for his chaplaincy at the Illinois university) he had gained his expert knowledge of the care and cure of souls, which was the shining virtue of his ministry. All this indicated his fitness for the place which in so short a time he had made for himself with us. And he was very happy in his work. He came to us at what seemed precisely the right moment: the past had given experience and momentum; the future held rich promise of fulfillment. Page seemed a vital and essential part of present, past, and future. And so, please God, he will be, though not as we had hoped and planned.

*Eternal rest, grant unto him, O Lord,
and may light perpetual shine upon him.
And prosper Thou the work of our hands
upon us: O prosper Thou our handiwork.*

THE GREAT FORTY DAYS

THERE IS a legend that during those great Forty Days, of which we know so little, our Lord went round the world and set the impress of His sacred feet on every place where there would one day be an altar erected to His glory. We can think of Him coming first to one place and then another, setting the impress of His feet here in this great cathedral, this little mission church in Africa, and in the parish church we love so dearly. It is, of course, only legend, yet it is a beautiful thought that He has marked our churches as His own.

—By Way of Illustration.

Bishop Brent's "The Mount of Vision"

By the Rt. Rev. John Newton McCormick, D.D.

Bishop of Western Michigan

ONE of my most cherished possessions is a copy of Bishop Brent's book, *The Mount of Vision*, which he gave me in Paris, on the evening of January 30, 1918, when we were dining together at the Y. M. C. A. Hotel, and talking over the work that was to be done in the army by our Church and by the chaplains. The book bears the inscription, "To my comrade in arms, Bishop McCormick, from C. H. Brent." This book was written by Bishop Brent at the request of the Bishop of London to prepare a Lenten book for the year 1918, and the request was made when, on April 20, 1917, they were driving together to St. Paul's Cathedral, where Bishop Brent preached at the great services in recognition of America's entrance into the war. The manuscript was prepared by Bishop Brent after his return from the Philippines, and when, in the latter part of 1917, he came to France, he left the manuscript with the Bishop of London to be published in England.

The book was printed under war conditions and contained a good many typographical errors. These errors worried the Bishop, and my copy contains the corrections which he made with his own hand in the printed text.

As we talked together, on January 30th (the night, by the way, of the first great German air raid over Paris), and frequently in the following months at his house in Chaumont, or on our many trips together to different parts of the American lines, the Bishop spoke of his views of death as expressed in this book, and realizing that he himself was even then suffering from an organic weakness of the heart he put his private papers into my charge in case of any sudden emergency. The last two chapters of the book are entitled *The Last Great Adventure*, and *The City That Lieth Foursquare*.

In *The Last Great Adventure* he says:

"That is exactly what death is—not something apart from, or hostile to life, but the final stage in the experience of mortality. If we have been walking by faith, that is to say, making each day a new adventure into the unknown, death cannot take us by surprise, or do anything worse than challenge us to move into the inevitable as though it were our deliberate choice. A man can never choose death for death's sake. That is suicide, the largest insult to human nature which can be offered. It is due to the fear of living. There is no temper of soul more horrifying and cowardly than fear of living. . . .

"The fear of living is always due to a single cause, the deliberate refusal to accept life as a high-hearted adventure in the name of God and for the sake of mankind. It takes its beginnings in shirking duty, in seeking ease, in sheltering self. Its cure consists in flinging self-protection to the winds and trusting oneself to some big scheme, the bigger the better, of a sort of which we are assured God will not be ashamed. . . .

"Self-saving is a process of death; saving others a process of life. Consequently the self-saver must be afraid to live, for life is his antipode. The saviour of others cannot be afraid to live, for his sole business is life and abundant life. The self-saver must be afraid to die because he is not experienced in adventure into any sphere where he cannot handle affairs to his own advantage. He fears what lies lurking in the unknown. It is full of possible enemies and terrors. The saviour of others cannot be afraid to die because, having died daily, he is skilled in the practice of immortality. His large experience in adventure has revealed to him the glory of the unknown, so that he is assured that behind the last great adventure is the grandest and best part of life. For him there can be no shadows or terrifying foes in any realm presided over by his Father, in whom and from whom are all things. . . .

"I believe that it is the horror and fear of dying that is our chief trouble. The protracted suffering, the fading faculties, the repulsiveness of the natural processes, lead us astray. Probably all of us would choose, if we were allowed to, the manner of our going. We would prefer to stride out quickly at an opportune moment. We would avoid the autumnal method for ourselves and others. But the autumn, the canker, and the storm, are for men as for trees. Whatever the guise in which death greets us, death is in itself never more and never less than death. To the person concerned, the disfigurement and physical mutilation of war probably means a much speedier and less tedious entrance into the last great adventure than if he had lived to succumb to disease. . . .

"It is not because I believe there is absence of discipline beyond the grave when we have achieved the last adventure

that I have given chief place to the gentle courtesy of God, but because the thought of God's austerity can be borne only upon the background of His mercy. Such discipline there is. I know I shall need it. Our own sense of justice will welcome it. Whatever it may be we have no reason to fear it, for it will be but a single element in the great bath of God's love which will receive us, and will be exactly that which we need to shape us into the sort of persons we most desire to be. Beloved, now are we children of God, and it is not made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure."

In *The City That Lieth Foursquare* he says:

"We must not allow our contemplation of the complete order of the City that lieth foursquare to exclude our social whole on earth, for the link that binds the one to the other is organic, vital, and intimate. The 'here' is the 'there' in the process of becoming. All that vast multitude which composes the majority of the race from the beginning has been able to reach the goal only by the way we are now treading. When they went to the City that lieth foursquare, they did not lose any of the fragrance in which life on earth is rich, but carried it with them. The tie that binds us together is the tie of a common lot lived out with a common purpose, which purpose still animates both those who are there and those who are here. There memories of the past are quickened rather than dimmed by timelessness, for all their 'then' is in their 'now.' That their vitality is shared with us, I am sure. The deposit they left on earth is our chief asset. On it we build our own contribution. What direct efforts they are making for our edification and encouragement, to what extent an individual hand there touches a life here, does not appear. But the self-giving of the whole rushes earthward through generous arteries, and gives nourishment and cheer. We are compassed about with a great cloud of witnesses—not idle observers but sympathetic brethren. . . .

"The veil that shuts out God and the deep things of God on earth from touch and sight and hearing is not lifted for us, when our friends shed their material self, and climb to that fuller life of God which takes them from our conscious sphere. It is sufficient to know that the unlonely God has gathered them close to Him, and that in turning to Him we reach them, inevitably and securely. It is the mystical part of life that is the deepest. By means of it we apprehend Him, and through it He communicates with us. The logical presupposition, a presupposition supported by the experience of the ages, is that so far as those who are absent from the body can communicate with those of us who remain, it is normally through the same mystical faculty or element of our nature.

"The last figure of Revelation is the first. Alpha is Omega, unchanged, unchangeable. He who is the source must be the goal of life. When all is said and done, when the words of the wise have exhausted themselves in trying to give suitable expression to the cravings and capacity of human life, we turn to the inexhaustible wealth of God in whom alone is our sufficiency. He is all in all. His holiness is our wholeness.

"The fullest vision of Him of which we are now capable is only an earnest of that which is to be. But in this we can rest secure, that in future manifestations of Himself God will not surprise us by suddenly showing Himself to be something contrary to the basic revelation of His character. The ground-work of the Cross holds all the rest in its safe keeping. And all the comings of Jesus Christ in, and at the close of, time will be in loving self-giving even though they be in clouds and great glory. For His glorious Majesty, too, will bear the sign of the Cross."

Into this great adventure Charles Henry Brent has now departed and entered the City that lieth foursquare. We believe that he has obtained abundant entrance.

FOR A DEPARTED PRIEST

HE that in piety hath lived,
And was Thy decorated priest, O Christ,
The celebrant and offerer of Thy mysteries divine,
Is gone, by Thy divine command,
From life's alarms to Thee;
And him, accepting as a priest, O Saviour,
Save, and with the righteous rest,
E'en him whom Thou received hast,
For Thy great mercy's sake.

—From *Eastern Orthodox Order of the Burial of Priests*.

AROUND THE CLOCK

By Evelyn A. Cummins

SOVIET RUSSIA still struggles with the embers of an old hatred: that of Russians for Jews. The brutal slaying of a young Jewish worker by a Russian fellow-member of the Communist Youth Organization led to the murderer's arrest and to a demonstration at the funeral against anti-Semitism. Measures are being taken against this old scourge of Russian decency. Two Russian police recently received jail sentences of four years and eighteen months, respectively, for beating two Jews; other persecutors have been read out of the workers' organizations. Charges are made of discrimination against Jewish doctors in hospitals and Jewish professors in colleges. Officials are said to be denouncing this anti-Semitism as a stimulus to Zionism among the Jewish masses.

Nor do the Jews fare much better, apparently, in European Turkey, where, it is reported, Jewish schools are being closed down without explanation. A school in Adrianople, with 1,000 pupils, was the most recent victim.

In Poland the prospects of equity to Jewish citizens have been brightened by a recent alliance of the Polish Radical Peasant Party and the Polish Socialist Party with the Club of Jewish Deputies, to push a bill in the Sejm (the Polish parliament), abolishing all national and religious restrictions based on the old Czarist laws.

LONDON reports the collection of more than \$350,000 toward the building of a Moslem mosque in the British capital. The success of Mohammedanism in England among the young intellectuals is giving many grave concern. This missionary work is done largely through the Ahmadiya movement, which offers a sort of synthetic religion.

It is curious how lack of historical perspective gives to such cults the glamor of new inter-religious power. As a matter of fact, the Ahmadiya movement started with one Mirza Ghulam Ahmad, who founded in India in 1889 a group who accepted his own claims to be the Mahdi, or Messiah of Islamic expectation. The sect was given a universal character by identifying this new Mahdi with the Hindu Avatar and the Christ whose second coming Christians awaited. His personality, he blandly informed his followers, was "spiritually a combination of the persons of these two eminent prophets." He even denied the death and resurrection of Jesus who, on the contrary, had had his wounds healed by a magical ointment, fled to Galilee, and thence to Kashmir, where his tomb really was to be found! If there is any similarity between these claims and the propaganda of the Ahmadiya missionaries in England, it is a sad commentary on British intelligence.

MOSLEM fanatics in western China are reported ravaging the countryside in the south of Kansu province. This is a revival of the hostilities which were reported last autumn with such a terrific loss of life. These Moslems are not Chinese but Mongols; and hence the difference in race accentuates the religious factor at work. A curious complication of the crisis arises from the fact that this province has been under the control of a Christian, Marshal Feng Yu-Shiang. The last estimate of Moslem strength in China was 12,000,000.

OLD, broken with disease, or bowed with despair, a nondescript crowd makes its way each Sunday morning up the steps into the crypt of the great white marble Church of the Sacré Coeur in Montmartre, Paris. They come for the Beggars' Mass, and they leave with a penny for a piece of bread, or on church fête days with twenty cents.

"God knows his own," says the canon of the church. "And, anyway, I believe that in this great Paris, where these poor creatures find only hostile isolation, this sacred Sunday visit, this revival of old remembrances, stirs their obscure souls. If there remains a spark under the ashes, it may be fanned to

flame. Many there are who owe to their coming here the straightening of a broken life."

CONTRIBUTIONS of American Zionists provided \$600,000 for use last year in protecting the health of the settlers in Palestine. The Women's Zionist Organization of America, the Hadassah, maintains fifty-five health institutions, including four hospitals, five dispensaries, and an x-ray institute. Medical inspection was made of 23,000 school children, and extensive educational campaigns were waged against contagious diseases.

THE Census of Religious Bodies for 1926, now being issued in a series of bulletins, shows a steady increase in Negro churches of all sorts and their membership. The comparison with the census of 1916 is worth noting:

1916—39,572 churches with 4,602,805 members.

1926—42,585 churches with 5,203,487 members.

Expenditures jumped from \$18,529,827 in 1916 to \$43,024,259 in 1926.

YET numerical increase of religious organizations is not without its difficulties. At the annual convention of the New York Branch of the United Synagogue of America a plan was proposed, modeled on the ecclesiastical organization of the Episcopal Churches, to unify control of Jewish ritual, management, and religious education, and to prevent indiscriminate organization of irresponsible "mushroom synagogues."

AS AN index of the growing cultural, and hence inevitably religious, fraternizing of East and West, we point to the Threefold Movement (the Union of East and West, the League of Neighbors, and the Fellowship of Faiths). Active already in New York, Boston, Philadelphia, London, and Dublin, this movement expects to organize groups this spring in Chicago, Washington, Baltimore and the South, and then to establish branches in European cities. Its aim is to promote peace and racial, religious, and cultural unity.

MORE concrete is the plan of the India Society of America to establish an India Center, comparable to the other culture homes already established for Italian and German culture exposition, near Columbia University. The society was founded in 1924 and has already been at work through Hindu art exhibitions, moving pictures of Indian life, an annual conference on cultural relations between India and America, and arranging introductions for American tourists to India's cultural and university centers.

That India is especially fitted to lead in religious tolerance is argued from the "House of Discussion" founded by Akbar in India as early as 1500.

Akbar, the Mogul emperor, said, "Whatever be thy religion, associate with those who differ from thee. If thou canst mix freely with them, and art not angered at hearing their discourse, thou hast attained peace, and art a veritable master of creation."

Our Indian friends must remember, however, that to be so tolerant is much easier for a polytheist or pantheist than for a monotheist.

THE next Eucharistic Congress, in 1930, is to be held in Carthage. It will be the 1500th anniversary of the death of St. Augustine, who speaks of Carthage, the capital of the Church in Africa, in the *Confessiones*. Visitors to the Congress will make their headquarters on steamers in the harbor of La Goulette. It is rumored that the two following congresses will be held in New York and in Ireland.

CHESTERTON says, "It is considerably cheaper to sit in a meadow and see motors go by than to sit in a motor and see meadows go by."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

OUR "STIFF AND ARROGANT ATTITUDE"

To the Editor of *The Living Church*:

I WRITE this note with considerable hesitancy, for I have no desire to enroll myself in the Inveterate Letter Writers' Association, or to impose upon your space and good nature; but I do feel that the reply of my friend, Fr. O'Connor, to my letter of March 3d, which you were pleased to head "Are Anglo-Catholics Law Breakers?", necessitates a rejoinder.

The spirit of his letter was certainly fine, and I appreciate the courteous restraint with which he treated my rather teasing epistle; however, he missed my point, as I believe you did too, if I am to judge by your heading. Not for an instant was I railing at Anglo-Catholics in any ultra-Protestant vein for breaking the rubrics of the Prayer Book. Fr. O'Connor would probably be very much surprised how thoroughly many so-called "Low Churchmen" or "Liberal Churchmen" agree with him on the whole question of the necessity of constant enrichment of Prayer Book services, though they would not limit such enrichment to a return of medieval ritual. Personally I feel that the Anglo-Catholic movement has made a tremendous contribution to our corporate devotional life. Much of this has been brought about by a frank and deliberate disregard of the rubrics. In the interest of what was considered a "higher law," the law of the Church has been consistently broken. I am not condemning; I am simply stating admitted facts.

Now the total point to my original letter lies right here: in the face of such frank law-breaking, how can THE LIVING CHURCH, or any Anglo-Catholics, have the audacity to appeal to "the law," and pat themselves on the back for law abiding, holding up hands in holy horror because another group in the Church conscientiously believes the letter of a certain canon should be broken on occasion? This is exactly what THE LIVING CHURCH did in its editorial on the "New York Teapot," etc., and it struck me as so utterly ludicrous and inconsistent that I could not refrain from comment. What is sauce for the goose is sauce for the gander, be it rubric or canon which directs one. If the Prayer Book did not descend from heaven *in toto*, verbatim; certainly the canons did not, even those having to do with officiants at weddings. But were it a matter of choice (which it is not), should we not ascribe more sacredness to the proper rubrical conduct of Holy Communion, than to the minute observance of canon law? I recall that our blessed Lord Himself never hesitated to break an ecclesiastical law in the interests of human need.

To be blunt beyond any question of further misunderstanding: The whole controversy centers about Canon 22, which has to do with our relationship with other communions. Many loyal Churchmen, myself included, feel that a strict interpretation of this canon sometimes leads us into situations where the spirit of Christ is nullified and insult is added to arrogance. Indeed there is grave question in my mind whether the canon as a whole is in accord with the spirit of Christ. In consequence you will find the letter of this canon broken again and again and again.

Recently a situation arose in New York whereby a strict reading of the canon led to gratuitous insult to one of the great spiritual leaders of this generation. Whereupon THE LIVING CHURCH, as self-appointed spokesman and judge, proceeded to lecture those Churchmen who had presumed to think the canon might ever be stretched to permit an act of Christian courtesy and brotherliness, saying in effect: "You must not break the letter of this canon; we Anglo-Catholics keep this law; whether we break the rubrics of the Prayer Book is quite another matter."

I wonder if the time has not come for THE LIVING CHURCH to realize that it does not, and cannot, speak for the whole Church; and to realize also that there are multitudes of loyal Churchmen, deeply imbued with the "feel" of our beloved Church, proud both of our Catholic and Protestant heritage, who find the paper's stiff and arrogant attitude out of accord with the fine tolerance and great-mindedness of Anglicanism. This sounds brutally frank; perhaps rude. I do

not mean it that way. I pray above all things that the groups in our own Church may understand each other, and love each other, despite their differences; in order that we may better understand and love the brethren of our separated communions included in the Church Catholic, that we "may be one."

Baltimore, Md.

(Rev.) JAMES A. MITCHELL.

[THE LIVING CHURCH never pretends to speak for anyone other than itself. In a controversy that New York daily papers had elevated far beyond its intrinsic importance, it seemed useful to write and to print the editorial referred to, which committed nobody but the editor to any opinions expressed. Our correspondent's letter was printed precisely as it was written, and without editorial comment. In view of our correspondent's characterization of our "attitude," we prefer to print this, his second letter, also without comment, thus giving full expression to his view, but to decline to enter into the discussion which he invites.—EDITOR L. C.]

NEGRO BISHOPS

To the Editor of *The Living Church*:

THE Southern bishops who met recently at Atlanta approved the plan of missionary districts and Negro bishops, where it may be desired. Of course, this means some years of agitation and education before final action upon the part of the General Convention. Therein is our great danger. Of necessity, there will be those who will oppose such change in the Constitution of the General Convention.

Twenty-five years ago, when the plan was up before the general Church, conditions were far more favorable for the success of such a plan than they are today. Radical changes have taken place in the Negro world since that time. Many, both colored and white, who came from over the other side of the Civil War have departed this life. Within the race, because of the tremendous educational advance, the feeling against any kind of "segregation" has greatly increased and deepened. This must be taken into account. The way must be prepared for a better racial understanding. Leading up to, and preparatory, the above proposal, a special and helpful agency is necessary. Under present canonical law, at least three thoroughly capable Negro priests should be elected suffragan bishops, in as many dioceses, whose work should be of a general and evangelistic nature. Such could be "loaned" to such dioceses as requested their services. Addressing Negro gatherings, both inside and outside of the Church; conferring and advising with Negro archdeacons; conferring with and interpreting to dioceses, and the like, would constitute a necessary work. Only men who are thoroughly furnished, able and ready speakers, and known to be in thorough sympathy and accord with Negro leaders generally, should be selected for such posts.

It is not a matter of confirming and ordaining. It is a matter of making known the Episcopal Church and winning the confidence of the colored race. Until the Episcopal Church can place its hands on one or two Negroes whose abilities and race fellowship can command a genuine hearing, there will be scarcely any use to go to the trouble to change our Constitution in order that Negro districts may be permissible.

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

FOR VISITORS TO HOLLAND

To the Editor of *The Living Church*:

I SHALL BE very grateful to you if you will kindly allow me to extend an invitation, in your columns, to Americans visiting Amsterdam this year to attend the Sunday morning service at Christ Church, on the Groenburgwal Canal, at 10:45 A.M. The welcome to Americans is especially cordial, and we hope it will help to foster goodwill between the British and the American people in this city.

The Churchwomen's League for Patriotic Service is very kindly presenting an inscribed American flag to the church, which will always remind us of our common faith and worship. On Sunday, July 7th, when the delegates of Chambers of Commerce of all nations will be meeting in Amsterdam, a special service will be held in Christ Church for British, American, and Dutch members of the conference. American visitors are cordially invited to attend this service.

Amsterdam, Netherlands.

(Rev.) W. W. LUCAS.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

LIVING INDIA. By Savel Zimand. With an Introduction by "AE" (George W. Russell). New York: Longmans, Green & Co. 1928. Price \$3.00.

THIS book by Mr. Zimand is a fortunate addition to the current literature on present-day India. Coming at a time when American readers are mystified and disturbed by the "revelations" in Miss Mayo's *Mother India*, it serves to give us a more accurate account of the situation. Not to deny the truth of much that Miss Mayo has said, it clearly shows that hers was a one-sided report, failing to recognize so much that is noble and fine in Indian society. *Living India* restores the balance. Particularly in Chapter VI, Child Brides, the author points out how Tagore and others were misquoted by leaving out vital words and phrases from their writings on Child Marriage and other controversial subjects, thus misrepresenting their views altogether. The same "accurate misinformation" appears also in regard to the attitude of the government and of Indian parliamentarians with respect to reform.

It is in this respect that *Living India* renders a good service. But not only that. It is a sane and convincingly fair presentation of Indian life and thought. In its three parts—Background, The Social Fabric, and Seething India—the author finds place for discussion of the racial elements involved when the country came under English control, of the religious and social questions that are dominant today, such as Hinduism, Caste, Holy Mosques, Native Princes, the Masses, which by their deep-seated character make reform so difficult, as well as of the political problems of "New India," in which Mahatma Gandhi figures so conspicuously, down to the hopes and disappointments of the Simon Commission.

Earl Ronaldshay and others have written helpfully upon the political side of India, many travelers have acquainted us with the glorious remains of the Mogul Empire, but Mr. Zimand has attempted to describe life as a whole. He has spent much time in India and writes both authoritatively and sympathetically. Anyone who reads *Living India* may be reasonably sure of what C. F. Andrews says is a "most impartial and fair-minded picture."

C. H. B.

TWO SMALL BOOKS on sacramental theology, of very unequal value, have recently come across from England. In *The Real Presence or the Localization in Cultus of the Divine Presence* (Macmillan for Cambridge University Press), Dr. A. C. Bouquet does his best to consider sympathetically the Catholic Christian's attitude to the Eucharist against the background of idolatrous localizations of deity in other religions. He wavers between a charitable desire to accept all such localization as a justifiable element in religion, and a conviction that it is always and everywhere a "low" form of religion which we ought to outgrow. In the end he favors the latter view. Unfortunately he takes as characteristic of the Catholic position extravagances of popular devotion which the theology of the Church was concerned to correct; and his blindness to the intellectual and spiritual sanity of the great exponents of Catholic sacramental doctrine vitiates his treatment throughout.

The thought Dr. Bouquet has omitted to study is excellently expounded by Canon A. L. Lilley in *Sacraments: A Study of Some Moments in the Attempt to Define Their Meaning for Christian Worship* (Macmillan, \$1.50). This contains, in 159 pages, a masterly summary of the development of Catholic sacramental theology. After a penetrating introductory study of the relation of religion to theology, Canon Lilley expounds in order the sacramental teaching of St. Augustine, the Victorines, St. Thomas Aquinas, and the Later Scholastics. He then considers Sacraments and the Modern Mind, and ends with an appended discussion of St. Thomas Aquinas' doctrine of transubstantia-

tion. This last chapter is especially valuable. It removes the last vestige of any excuse for discussions of that doctrine based on ignorance of what it means. If only Dr. Bouquet had read it, it might have saved him from such inaccurate phrases as "believed to alter the atomic structure or composition of the material object" and "transubstantiated or suffused with *mana*."

L. H.

The Faith For the Faithful, by L. J. Baggott, M.A. (Morehouse, \$2.00) consists of Sunday evening sermons delivered in Liverpool; they might well assist any priest who is minded to present "the old apologetic in a way that brings it nearer to our modern need." They are especially designed to appeal to the young men and women who want to know "if the Christian Faith holds good today." The matter is sound and thoroughly Catholic, with just that element of forthright grip upon the mind and reason that is appropriate for the large number of people who want something between the summary of faith in a book of prayers, and the long and learned apologetic; a remedy for newspaper theology (whether it be that of popular preachers or popular scientists!), well worth being placed upon the priest's desk, to read himself or to lend. A chapter by chapter bibliography invites study.

P. R. F.

Parochial Missions Today: A Handbook of Evangelistic Missions for Missioners and Parochial Clergy, by Peter Green, M.A. (Longmans, \$1.50), surveys the practical conduct of missions. Preparation and after-work are dealt with, as well as the conduct of the mission services. What Canon Green has to say should be well understood before any of the clergy think of attempting a mission for their people; a dangerous thing if unprepared for, or if carried on in a sentimental manner or without the basic foundation of Catholic teaching.

C. A. AULT has written, or rather has compiled, a book of stories, illustrations, and comments for the help of preachers in *By Way of Illustration* (Mowbray, Morehouse, \$1.40). Some are excellent; probably such books are intended to appeal to different tastes, and so differ widely in contents. We confess to liking some of the unusually short quotations: for example—"A little Child's Prayer: 'Pray God, make all bad people good and all the good people nice.'" That might take some understanding by the average congregation before it could be assimilated for use.

LIKE THE BISHOP who was said to have given his candidates razors as ordination presents, so with a like sense of humor could this next-mentioned book be given to many a priest; and the fact that its admonitions often come so near to home may be savored by what to us would seem curiously British settings and expressions. *The Priest and Business*, by Cecil E. Russell (London: The Society of SS. Peter and Paul, 60 cts), deals with the ordering of the priest's time and busy-ness in an efficient manner: correspondence, finance, forms and records, the sacristy, the "chair"; that is, the presiding over meetings of various sorts. Much of the advice is sadly needed by many clergy; and it is all sensible and to the point. A method is given to prevent the people from saying "I'll just run up and see the vicar; I know it's about time for his dinner." The custom of giving friendly and ignorant references to all sorts of people is heavily scored—and its resulting reflections upon the giver and his honor is set out. Of the extremely pertinent remarks about the sacristy these may be repeated: "Do not put up a sign of 'Silence' unless you fully intend silence to be observed." And "There is no reason at all why the vestry ink-pot should always be dry."

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.

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THE LIVING CHURCH ANNUAL. A Church Cyclopedic and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

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THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



APRIL

- 7. First Sunday after Easter.
- 8. Monday, Annunciation B. V. M.
- 14. Second Sunday after Easter.
- 21. Third Sunday after Easter.
- 25. Thursday, St. Mark.
- 28. Fourth Sunday after Easter.
- 30. Tuesday.

KALENDAR OF COMING EVENTS

APRIL

- 10. Convention of Georgia.
- 12. Convocation of Eastern Oregon. National Conference for leaders and members of the G. F. S., Kansas City, Mo.
- 16. Convocation of New Mexico.
- 17. Convention of Massachusetts.
- 23. Convocation of Salina.
- 24. Synod of Eighth Province, Montecito, Calif.
- 27. Convocation of Honolulu.
- 30. Church Congress, Ann Arbor, Mich.

APPOINTMENTS ACCEPTED

DONEGAN, Rev. HORACE W. B., assistant at All Saints' Church, Worcester, Mass. (W. Ma.); to be rector of Christ Church, Baltimore. May 1st.

GUENTHER, Rev. J. JARDEN, formerly associate rector of Memorial Church of St. Paul, Overbrook, Philadelphia; to be in charge of All Souls' Church, Biltmore, N. C. (W.N.C.), until July 1st.

MACDONALD, Very Rev. G. R. E., formerly dean of St. James' Cathedral, Fresno, Calif. (San J.); to be rector of Holy Trinity Church, Alhambra, Calif. (L.A.) Address, 213 No. Stoneman Ave., Alhambra. April 15th.

MATTHEWS, Rev. DOUGLAS, formerly rector of St. Luke's Church, Billings, Mont.; to be chaplain in charge of the Religious and Social Service Department of the Seamen's Church Institute, New York City. Effective May 1st.

MITCHELL, Rev. MELBOURNE B., priest-in-charge of St. Augustine's Church, Fort Smith, Ark.; to be priest-in-charge of St. Michael's Church, Cairo, Ill. (Sp.) May 1st.

WILLARD-JONES, Rev. WILLIAM HENRY, formerly chaplain of St. Mary's, Kemper Hall, Kenosha, Wis. (Mil.); to be chaplain to the Sisters of the Holy Nativity, Fond du Lac, Wis. (P.L.) New address, Convent of the Holy Nativity, Fond du Lac.

WINSLOW, Rev. ARCHIBALD S., formerly rector of the Church of the Good Shepherd, Houlton, Me.; has become rector of Trinity Church, Saco, Me. Address, 33 Beach St., Saco, Me.

RESIGNATION

BULKLEY, Ven. WILLIAM F., as minister-in-charge of St. Mary's Mission, Provo, Utah; to devote all his time to the work as archdeacon and executive secretary of Utah. New address, 75 P St., Salt Lake City.

NEW ADDRESSES

HAINES, Rev. ELWOOD L., executive secretary of the diocese of North Carolina, formerly Charlotte, N. C.; Holy Trinity Parish House, Greensboro, N. C.

NORRIS, Rev. FREDERIC W., D.D., formerly 180 Macon St.; 339 Halsey St., Brooklyn.

SOUTHWORTH, Rev. GEORGE S., rector of the Church of the Advent, Indianapolis, Ind., formerly 5602 College Ave., Indianapolis; 5318 N. Delaware St., Indianapolis.

ORDINATIONS

PRIESTS

MEXICO—On January 31st the Rt. Rev. Frank W. Creighton, S.T.D., Bishop of Mexico, advanced to the priesthood in Christ Church Cathedral, Mexico City, the Rev. SAMUEL CÉSPÉDES, the Rev. JOSÉ MARTÍNEZ, the Rev. JOSÉ J. R. S. RAMÍREZ, and the Rev. JOSÉ NICHOLAS ROBBEDO. Archdeacon Efrain Salinas preached the sermon.

The Rev. Mr. Céspedes, presented by Archdeacon Watson, is to be priest-in-charge of the mission in Jotutla, Morelos, with address at Lerdo 4, Jotutla; the Rev. Mr. Martínez, presented by the Rev. Fransto Orihuela of Mexico City, is to be curate of Iglesia de Cristo, Guadalajara, with address at Pedro Moreno 1178, Guadalajara; the Rev. Mr. Ramírez, presented by the Rev. J. L. Perez of Toluca, is to be priest-in-charge of San Miguel el Alto, Mexico, with address at J. O. Dominguez 10, Toluca; and the Rev. Mr. Robredo, presented by Archdeacon Salinas, is to be in charge of San Sebastian, Jalisco, with address at Pedro Moreno 1277, Guadalajara, Jalisco.

SPokane—On Maundy Thursday, March 29th, at All Saints' Cathedral, Spokane, the Rt. Rev. Edward M. Cross, S.T.D., Bishop of the diocese, advanced to the priesthood the Rev. THOMAS E. JESSETT, the Rev. HARRY G. POST, and the Rev. DONALD GLAZEBROOK.

The Bishop delivered the address, and the candidates were presented by the Rev. E. Leslie Rolls, canon of All Saints' Cathedral, Spokane, and the Rev. James A. Palmer, rector of Holy Trinity Church, Spokane. Assisting clergy were the Rev. F. W. Pratt, Bishop's chaplain, the Rev. E. R. Allman, who read the litany, the Rev. M. J. Stevens, epistoler, and the Rev. H. J. Curr, gospeller.

The Rev. Mr. Glazebrook remains in charge of six missions in the lower Yakima Valley, the Rev. Mr. Post of two in Spokane, and the Rev. Mr. Jessett at Colfax.

WEST VIRGINIA—The Rev. GEORGE WOOD was advanced to the priesthood by the Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia, on March 27th in St. Paul's Church, Sistersville.

The candidate was presented by the Rev. E. N. MacConomy of Moundsville, who also preached the sermon. The Rev. H. V. O. Lounsbury of Parkersburg assisted in the service.

The Rev. Mr. Wood will continue as rector of the joint parishes of Sistersville and St. Mary's.

DIED

EVANS—ELLA JAMES EVANS, five and one-half year old daughter of the Rev. and Mrs. J. C. Evans of St. Stephen's Church, Escanaba, Mich., died March 14th, after a week's illness with pneumonia.

The funeral was held March 15th in St. Stephen's Church, by the Rev. Henry Gately, Appleton, Wis., assisted by the Rev. B. M. Tilton of Menominee, Mich. Burial was in Waterloo, Iowa. The Rev. G. A. Studdert-Kennedy of London, England, who died recently, was her godfather.

NICHOLSON—Deaconess CATHARINE C., formerly of New York, N. Y., for the last nineteen years at the Church Home, Memphis, Tenn., on March 22d.

"Rest eternal grant unto her, O Lord, and let light perpetual shine upon her."

PROUT—Entered into rest on Sunday, March 3d, after many years of illness and suffering, CLARA WARNER EATON PROUT, wife of the Rev. William Curtis Prout, rector of the Church of the Memorial, Middleville, N. Y. "Rest comes at length."

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AN UNMARRIED PRIEST OR DEACON for a parish in the New York suburban area to act as organist and choir-master and to assist rector. Church school experience and successful contacts with young people desired. Boy choir. Good salary. S-324, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—AN EXPERIENCED NURSE (diploma or R. N. not essential), under thirty-five for Church Boarding School. Must also assist matron. All year position if desired. Near New York City. State experience, training, age, salary expected. S-335, LIVING CHURCH, Milwaukee, Wis.

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CLERICAL

EXPERIENCED CANADIAN PRIEST DESIRES parish. Married, preacher, musical. Town or city work. T-338, LIVING CHURCH, Milwaukee, Wis.

MIDDLE WEST RECTOR WILL SUPPLY in New York state, or New Jersey, during August and first two Sundays of September. Would expect to conform to usages of parish. Address, PRIEST, W-330, LIVING CHURCH, Milwaukee, Wis.

MID-WESTERN RECTOR OFFERS TO AN Eastern seaside church his services for July and August. Accommodation for four persons desired in lieu of stipend. Parish or missions. Box B-337, LIVING CHURCH, Milwaukee, Wis.

PRIEST, IN GOOD STANDING AND health, university and seminary graduate, successful and an able preacher desires to make a change. Present salary \$2,700 and house. Address, M-326, LIVING CHURCH, Milwaukee, Wis.

PRIEST, MIDDLE AGED—COLLEGE AND seminary graduate, wants missions or village parish work. Good preacher and pastor. Single. \$1,800 and rooms. G-333, care LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES DUTY FOR MONTH OF July or August. Write Box K-340, LIVING CHURCH, Milwaukee, Wis.

WELL KNOWN SUCCESSFUL PRIEST Desires change involving opportunity of utilizing unusually varied and extensive training and experience. University; seminary; diocesan director Religious Education; teacher training; young people's work; week-day, and visual religious education. Musical. Considered strong preacher; organizer; expert pastor. Former newspaper editor. M. A.-336, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

HOUSEMOTHER OR HOSTESS IN BOYS' school. September. Experienced and excellent references. D-339, LIVING CHURCH, Milwaukee, Wis.

MATRON, HOUSE-MOTHER OR ASSISTANT in school or any institution or parish work. Position desired by thoroughly experienced Churchwoman, with excellent references. Address, J. G. C., 97 Green St., Jamaica Plain, Mass.

WANTED—CHANGE OF POSITION BY organist and choirmaster of exceptional ability and experience. American and English cathedral trained. Mixed or boy choir expert. Recitalist. Communicant. References. Address: ORGANIST, 706 Fifth St., Wausau, Wis.

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

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ALTAR AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

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CHURCH EMBROIDERIES, ALTAR HANG- ings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

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If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

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FOR SALE: ARUNDEL PRINT, MEMLING Altar Piece in Lubeck Cathedral; Central Panel, Crucifixion; eight side panels of Saints, etc. Rich colors. Highest offer. Address, M-341, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

KNIGHTS OF SAINTS JOHN IS A National, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of Old KSTJ. Address, NATIONAL COUNCIL OF KOFSTJ. Box 327, Malone, N. Y.

SEVEN HYMNS FOR WHITSUNDAY, SET to familiar tunes, by the Rev. HENRY M. SAVILLE, 111 Hope St., Providence, R. I. Up to fifty, 10 cts. Over, 5 cts.

TREE RIPENED SOUTH FLORIDA GRAPE Fruit picked to ship to you direct from the grower. Boxes \$4.00. Half boxes \$2.00 f.o.b. Homestead, Fla., while they last. Address F. F. WYMAN, Silver Palm Gardens, Homestead, Fla.

TRAVEL

WONDER PATH THROUGH EUROPE— 20th year. Private party sails June 29th. Particulars from Rev. E. H. YOUNG, Coll. Sta., Durham, N. C., or 1836 13th St., Rock Island, Ill.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

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FOR A FEW GUESTS—THE RESTORA- tive power of peace and quiet, on a large estate of rare charm; secluded, yet overlooking Boston, the heart of which is only five miles distant. A wholesome and attractive table, scientifically adjusted to individual need when required. Free conveyance to and from neighborhood churches. WOODLAND CREST, 23 Rockwood St., Jamaica Plain, Mass.

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EPISCOPAL DEACONESS HOUSE — Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

NOTICE

THE QUEST OF THE SANGREAL, CON- taining the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, containing forms of admission (sent only to clergy or to members). Price \$1.00. THE GRAND MASTER, Room 1411, 6 N. Michigan Ave., Chicago, Ill.

SISTERS OF THE HOLY NATIVITY HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREAT

WEST PARK, ULSTER CO., N. Y. A Retreat for priests will be held at Holy Cross, God willing, beginning on Monday evening, September 16th, and closing on Friday morning, September 20th. No charge. Address, GUESTMASTER.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursdays, 9:30.
Fridays: Evensong and Intercessions at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30; 7:30-9.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts., near Esplanade
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to Blessed Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday) 11:00 A.M.; Evening Prayer, 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., and 4 P.M.
Noonday Services Daily 12:20.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
REV. SELDEN P. DELANY, D.D., Rector
Sundays: Low Masses, 7:30 and 8:15. Children's Mass and Address, 9:00. High Mass and Sermon, 10:45. Vespers, Benediction and Sermon, 4:00. Week day Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions, Saturdays 9-11 A.M.; 7-8:30 P.M.

St. Mark's Church in-the-Bouwerie, New York
10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at 8:00 A.M.
Other services: 11:00 A.M., 4:00 P.M., 8:00 P.M.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30.)
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

CHURCH SERVICES—Continued

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, with Hymns for children, 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Low Mass at 7, 8, and 9:30.
Fridays: Sermon and Benediction at 8.
(Stations of the Cross in Lent.)
Confessions: Friday, 3 to 5, 7 to 8.
Saturdays, 11 to 12, 3 to 5, 7 to 9.
Priest's House, 2013 Appletree street.
Telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S
Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILO-
cycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KFOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (239.9), St. Luke's Church. Morning service every Sunday (including monthly late celebration), at 11:00 A.M. Pacific Standard Time.

WEBR, BUFFALO, N. Y., 1310 KILO-
cycles (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY., COURIER
Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-
cycles (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WRC, WASHINGTON, D. C., 50 KILO-
cycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 KILO-
cycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

**TO OBSERVE
RURAL LIFE SUNDAY**

NEW YORK—Rural Life Sunday will be observed in all parts of the world on May 5th. The Home Missions Council, representing twenty-eight denominations in the United States and Canada, is promoting this day for the purpose of uniting the thought and interest of the Christian Church in the prayer for God's blessing on fields and pastures; the spiritual, social, and economic welfare of the husbandman and his family; and the importance of the country church and its place in the life of the people.

BOOKS RECEIVED

(All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.)

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

Outlines of the Psychology of Religion. By Horatio W. Dresser, Ph.D., author of *Psychology in Theory and Application, A History of Modern Philosophy*, etc. \$3.00.

Longmans, Green & Co. 55 Fifth Ave., New York City.

The Other Side of the Street. By Wilder Buell. \$2.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

The Soul Comes Back. By Joseph Herschel Coffin, Ph.D., professor of Philosophy, Whittier College. \$2.00.

The Intimate Problems of Youth. A Series of Studies for Youth and their Leaders. By Earl S. Rudisill, Ph.D., pastor of St. Luke's Lutheran Church, York, Pa., former instructor of Psychology, University of Pennsylvania. \$2.00.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

Mother Eva Mary, C.T. The Story of a Foundation. By Mrs. Harlan Cleveland. With Foreword by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, visitor of the Community of the Transfiguration. Afterword by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, chaplain general of the Community of the Transfiguration. \$3.00.

The Religious Education of Adults. By Leon C. Palmer, general secretary of the Brotherhood of St. Andrew. With Foreword by John Gardner Murray, Presiding Bishop of the Church, and Introduction by Theodore R. Ludlow, executive secretary of the Department of Adult Education, National Council. Approved by the Teacher Training Commission of the Department of Religious Education as Teaching Material for Methods and Materials for Adults. \$1.25.

The Human Parson. By H. R. L. Sheppard, vicar of St. Martin-in-the-Fields, hon. chaplain to H. M. the King. \$1.00.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

Mirrors of the Holy. Ten Studies in Sanctity by Lucy Menzies, author of *S. Columba of Iona, Saints in Italy*, etc. \$5.00.

The Revilo Press. 935 James St., Syracuse, N. Y.
From Depths Unknown. By Oliver Murray Edwards.

Society of SS. Peter and Paul, Ltd. 8 Great Smith St., London, S. W., England.

The Pilgrim's Manual. A Handbook for those who make Pilgrimage to the Holy Land. Published for the Anglo-Catholic Congress Pilgrimage Association.

PAPER COVERED BOOK

World Peace Foundation. 40 Mt. Vernon St., Boston, Mass.

Nine Years of the League of Nations, 1920-1928 (Ninth Yearbook). By Denys P. Myers. 40 cts. Advance copy. Cloth-bound. Cloth-bound copy when ready, \$2.00 net.

PAMPHLETS

American Child Health Association. 370 Seventh Ave., New York City.

May Day Festival Book, 1929. Some Suggestions for Celebrating Child Health Day.

The Anti-Saloon League of America. Department of Education. Ernest H. Cherrington, Director. Westerville, Ohio.

Prohibition and Public Health. By Haven Emerson, M.D.

To Drink or Not to Drink. A Vital, Personal Problem facing America Today. By James W. Johnson.

Alcohol and Prohibition from the Standpoint of Modern Scientific Medicine. By Arthur Dean Bevan, M.D., professor of Surgery, Rush Medical College; surgeon Presbyterian Hospital; former president American Medical Association.

Is Prohibition a National Benefit? A Frank Discussion of Conditions as They Are and as They Were. By W. Russell Bowie, rector of Grace Church, New York City.

The article appeared in the October, 1928, issue of the *Good Housekeeping Magazine*, and is reprinted with their permission.

Information about General Neal Dow, the Father of American Prohibition, whose 125th Anniversary will be Celebrated March 20, 1929.

Office of the Indian Rights Association. 995 Drexel Building, Philadelphia, Pa.

Forty-sixth Annual Report of the Board of Directors of the Indian Rights Association, Inc., for the Year ending December 15, 1928.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

**PROCESSION OF PALMS
INTRODUCED AT NORFOLK, VA.**

NORFOLK, VA.—A recital of sacred music by the vested choir of St. Luke's Church, Norfolk, at the Newport Theater, and the Procession of the Palms at Christ Church, Norfolk, were the leading observances of Palm Sunday among the churches in Norfolk. The ceremonial of the Procession of the Palms was observed at the mid-day services at Christ Church, and it is believed that the observance was the first in this state.

The service opened with the reading of the gospel, after which the palm branches heaped upon the altar were blessed by the rector of the church, the Rev. H. Dobson Peacock, and eight servers distributed the palms among the congregation. This was followed by a procession of choir and clergy bearing palms. Hereafter the procession will be an annual event.

The recital at the Newport Theater was sponsored by the Charity Circle of the Daughters of the King, and were aided by William S. Wilder, manager of the theater, and the Rev. Dr. David W. Howard, rector of St. Luke's.

**TWO NEW CHAPELS IN
THE PHILIPPINES**

BAGUIO, P. I.—On his recent visit to Baguio Bishop Mosher consecrated two new chapels giving them rather unusual names.

At Brent School (for white boys and girls) the "chapel which was made from a stable" was named for St. Nicholas, patron of children.

At Trinidad Farm and Trade School the chapel was named in honor of St. Joseph the Carpenter.

Archbishop of Canterbury, Steadily Improving, on Mediterranean Cruise

England Mourns Death of G. A. Studdert-Kennedy—To Erect Memorial to Archbishop Davidson

The Living Church News Bureau
London, March 15, 1929}

THE ARCHBISHOP OF CANTERBURY, WHO is making a satisfactory recovery from his illness, will remain until the end of this month at Bognor. Afterwards, he will proceed further south, on a cruise in the Mediterranean. His plans have not yet been definitely settled, but it is understood that, during his cruise, the Archbishop will land at Jaffa and pay a short visit to Jerusalem. The visit will, of course, be unofficial; but his Grace will be formally received by the Orthodox Patriarch, the Armenian Patriarch, and the Syrian Patriarch. It is unlikely that there will be any meeting with the Latin Patriarch. Dr. Lang will travel as the guest of J. Pierpont Morgan on board his yacht.

DEATH OF THE REV. G. A. STUDDERT-KENNEDY

The Rev. G. A. Studdert-Kennedy, rector of the City Church of St. Edmund the King and Martyr, Lombard street, who was almost universally known by his old army nickname of "Woodbine Willie," died on Thursday morning last week, at St. Catherine's Vicarage, Abercrombie square, Liverpool, at the age of 46. He had been ill for some time with influenza. Notwithstanding his illness, he went to Liverpool last week to deliver a series of Lenten addresses.

Studdert-Kennedy was educated at Trinity College, Dublin, and was ordained in the Peterborough diocese in 1908. After curacies at Rugby and Leeds, he became vicar of St. Paul's, Worcester, in the year that the war broke out. In an interesting memoir in the *Times*, the writer says that it was the war which gave Studdert-Kennedy the chance to show what was in him. He became a chaplain to the forces in 1916, and continued as such until 1919. The horrors and lies of war aroused in his deep Celtic temperament a passion which found its outlet in sermons such as the soldiers had never heard before. The language in which they were delivered was by no means foreign. In fact it was, to a word, precisely their own language. That made them listen. But they would not have listened long unless this picturesque discourse had been the vehicle of a message. It was a message for them about the things that mattered most—death, God, and the world to come. Was there any purpose in the wicked waste of life, and of all that made life lovely, that never ceased by night nor by day? "Woodbine Willie," as he had come to be called, had his answer ready. Much that men called God was really the Devil. The greatest sufferer was God Himself, and all the agony of men was part of it; but it was a creative and conquering agony, like the Crucifixion. This doctrine was preached by one who spared neither men's weaknesses nor his own life. And so it "got across."

After the war, Studdert-Kennedy attached himself to the Industrial Christian Fellowship and carried the doctrine and the personality that had helped in war into the realm of social conflict. He used his passion for truth, his genuine sym-

pathy with the average man, and his racy humor to present to rich and poor alike the essential human realities that lie behind economic appearance. He was well aware of the dangers that beset such a movement as the fellowship, the danger especially that it should be diverted to merely material ends, and the danger that it should be content with platitudes. To him his greatest asset was that the Labor party did not take the I.C.F. seriously as a political factor. His appeal was to the individual and to fundamental human relationships. Studdert-Kennedy's oratory was of a peculiar order. He often began badly and seemed to ramble. Then something in the audience struck fire, and he was well away, full of quick wit, telling examples, moving pathos, stern denunciation, and in the end leaving the impression that somehow the fine thing was the best thing. But, like many such Celtic speakers, he had queer moods, and was often silent and depressed.

After the Armistice, Mr. Studdert-Kennedy resumed his work at St. Paul's, Worcester, rendering service during the industrial trouble that followed the war. It was hoped by many that he would be chosen to fill a vacancy among the residentiary canons of Worcester, and an appeal was addressed to the Prime Minister, of course, without Mr. Studdert-Kennedy's knowledge, with this object. Mr. Lloyd George, the then Premier, replied sympathetically, but it was considered that Mr. Studdert-Kennedy's powers might be employed to better advantage. In April, 1922, he was appointed by the Archbishop of Canterbury (Dr. Davidson) to the City living of St. Edmund the King, with arrangements that left him at liberty for the work of messenger of the Industrial Christian Fellowship, for which his services had since been in constant demand in all parts of the country.

As chaplain to the King, Mr. Studdert-Kennedy occasionally preached at Buckingham Palace, and his addresses were always appreciated. The King made a point of hearing him at least once a year. His unconventional character is reflected in the titles of his various publications: *Food for the Fed-Up*, *Rough Rhymes of a Padre*, and *Lies*. Other works were *The Hardest Part*, *The Wicket Gate*, and *The Word and the Work*.

DEATH OF LORD PHILLIMORE

One of the most distinguished authorities on international and ecclesiastical law in this country, Lord Phillimore, passed away on Wednesday at his London residence, at the age of 83. Walter Phillimore was the son of Sir Robert Phillimore, dean of Arches and Admiralty judge, and grandson of Joseph Phillimore, regius professor of civil law in the University of Oxford. He was educated at Westminster and at Christ Church, Oxford, where he had a brilliant career, taking first classes both in moderations and the final classics in the law and history schools. His Oxford career fitly closed with an All Souls' Fellowship. His active connection with the Catholic party began in the '60s of the last century, when he was called to the Bar.

He was for many years chancellor of the diocese of Lincoln, and was engaged in many ecclesiastical cases during the long ritual litigation of the past century.

Of these the most important was that of *Read v. the Bishop of Lincoln*, when, together with Sir Francis Jeune (afterwards Lord St. Helier), he championed the cause of Bishop King, then prosecuted by the Church Association. The learning of Phillimore had much to do with the success of Bishop King's cause when the Archbishop's Court dealt with the charges. His triumph on this occasion emphatically vindicated, as against the judicial committee of the Privy Council, the line on ecclesiastical questions taken by his father, Sir Robert Phillimore, at the Court of Arches.

From first to last Lord Phillimore took a warm interest in the English Church Union, of which for a short time he was president. Both in the days when he was a member of the Bar and in his later years, he was an active member of the legal committee of that body, retaining its chairmanship until his death. It was significant of Lord Phillimore that he never concealed his view of Church questions, nor failed in his loyalty to the Catholic faith. This was illustrated by his action in the divorce question soon after he went on to the judicial bench. In pronouncing certain decrees, he told the parties concerned that the law directed such decrees to be pronounced, but that they were in truth no more released from their marriages after than before the decrees were pronounced. Such a bold statement of Christian principle was naturally received with shrieks of horror in certain organs of the secular press.

Lord Phillimore was the most distinguished lay member of the Church Assembly, and the leader there of the Catholic party. His support of the new Prayer Book and his plea for Reservation made a great impression. Nor was his work in the assembly confined to controversial questions. In the less interesting side of practical administration and reconstruction, he bore a leading part. It was owing to his painstaking and sympathetic guidance that the assembly was induced to pass the clergy pensions measure.

The English Church Union has arranged for a solemn requiem on his behalf at St. Matthew's, Westminster, on Wednesday next, March 20th.

TO ERECT CROSS IN MEMORY OF ARCHBISHOP DAVIDSON

It will be remembered that the committee which was formed last autumn to promote a tribute to Archbishop Davidson had two objects in view—one the gift to the Archbishop of a sum of money for his personal use; the other, the erection at Lambeth Palace of a memorial of the long association of himself and Lady Davidson with that historic house. The gift of money was presented, as you are aware, by the Prime Minister, on behalf of the committee and the many thousands of subscribers, when the Archbishop resigned the Primacy in November. The committee has now accepted a design for the memorial submitted by W. Reynolds-Stephens, president of the Royal Society of British Sculptors. It takes the form of a commemorative cross, to be erected in the courtyard of Lambeth Palace. The work upon the memorial will go forward without any delay.

TO OBSERVE CENTENARY OF DR. LIDDON

A joint effort is being made this year by Liddon House and St. Edmund Hall, Oxford, to keep the centenary of Dr. Liddon, who was born on August 20, 1829. A committee consisting of the principal of St. Edmund Hall, and the warden, treasurer, and chaplain of Liddon House, has

already met. It is intended to enlist interest in this effort by the issue of a series of short articles on Dr. Liddon and his work. The writers are the Bishop of Oxford and Lord Halifax (on personal reminiscences of Dr. Liddon); Lord Hugh Cecil (on Dr. Liddon as a writer); the principal of St. Edmund Hall (where Dr. Liddon was vice-principal) on the work of the hall; the warden of Liddon House (founded in his memory) on the work of the house; and others. The dean of Christ Church (with which foundation Dr. Liddon was so closely connected) has cooperated with the committee, and a memorial meeting will be held in Christ Church Hall on June 24th or 25th, when it is hoped that the Bishop of Carlisle, the Dean, and Lord Hugh Cecil will speak. During the centenary a fund will be raised to found exhibitions for ordination candidates at St. Edmund Hall, and for the work of Liddon House.

The Cheltenham conference committee has decided to meet the wishes of many evangelical Churchpeople by holding the conference early this year, in view of the important issues to be considered at the Lambeth Conference of 1930. Owing to the vacancy in the rectory of Cheltenham the conference cannot be held in that town, and the meetings will therefore be held at St. Peter's Hall, Oxford, on Wednesday, Thursday, and Friday, April 10th, 11th, and 12th. The Rev. C. M. Chavasse, principal of St. Peter's Hall, will preside, and the general subject will be "Lambeth and Reunion." The committee has arranged for the discussion of the problems associated with intercommunion, the Church and its ministry, and constitutional episcopacy, as well as those raised by the proposed schemes of reunion in the mission field. **GEORGE PARSONS.**

**INTERESTING LECTURE
AT MERRICK, N. Y.**

MERRICK, N. Y.—An unusual and most interesting demonstration and lecture was given at the Church of the Redeemer, Merrick, on a recent Monday night. The occasion was the regular bi-weekly meeting of the Church school teachers of the parishes centering on Merrick; but the usual program was set aside to listen to the Rev. Harry G. Greenberg, of the House of the Holy Comforter, Brooklyn, who spoke on The Jewish Feast of the Passover and Its Relation to the Christian Eucharist. More than a hundred people from Grace Church, Massapequa; St. Mark's, North Bellmore; Redeemer, Merrick; Transfiguration, Freeport; St. Paul's, Roosevelt; and All Saints', Baldwin, were present.

The lecturer was provided with a table set in the proper way for the observance of the Feast of the Passover, and with the food items essential to it. As the lecture proceeded, there were frequent striking and illuminating references to incidents of the Last Supper, or corresponding parts of the Holy Eucharist, or to matters of Christian doctrine, which made the presentation of this feast extremely interesting and profitable to those present. Following the lecture, a brief statement was made of the objects and methods of the House of the Holy Comforter, and an offering was taken for the work. It was explained that this offering would be used to provide unleavened bread for certain poor families whom the missionary knew, thus giving him an opportunity for closer contact with them and the presentation of the Christian fulfilment of the Jewish Passover in the Sacrifice of Calvary and the Eucharist.

**Bishop Shipman Dedicates Church
of the Heavenly Rest, New York**

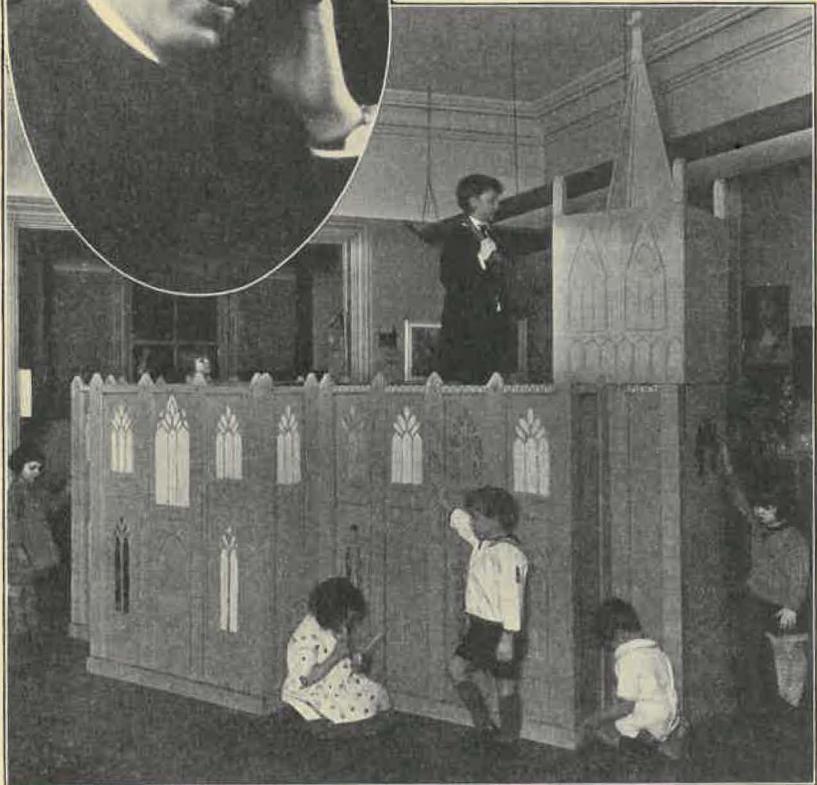
**Memorial Tribute to Haley Fiske—
Children Make Replica of Grace
Church**

The Living Church News Bureau
New York, March 30, 1929

GROUND WAS BROKEN FOR THE NEW Church of the Heavenly Rest and Chapel of the Beloved Disciple on All Saints' Day, November 1, 1926; the cornerstone was laid on the same festival in 1927; tomorrow, Easter Day, exactly

former steel magnate at Fifth avenue and 90th street, the new Church of the Heavenly Rest, representing an expenditure of \$3,200,000, with its opening for use takes its place among the great churches of New York. Its location is a most favorable one, the only church on Fifth avenue facing Central Park and in a neighborhood which, in the past decade, has undergone a tremendous change in the erection of apartment houses of the finest type. As is evidenced by the time required for construction, this church has been built to endure. To those interested in ecclesiastical architecture, the new Heavenly Rest affords a new opportunity for study. The architects, the Goodhue Associates, have evolved what is described as an American interpretation of the traditional gothic. Photographs of both exterior and interior will soon be reproduced.

Stone forms a prominent and unique part of the furnishings. Not only is the altar of that material, but the cross and



Underwood & Underwood Photo.

THE CHURCH THE CHILDREN BUILT

A small edition of Grace Church, New York, constructed by the children of the parish and in which they will conduct religious ceremonies, using clay models for clergymen, congregation, and choir. **INSERT:** Rev. J. Brett Langstaff, assistant minister at Grace Church, who directed the construction of the model.

two years and five months after the turning of the first spade of earth, this magnificent edifice will be opened for worship and dedicated. During the period of construction unusually long for the erection of a parish church, mention has been made in these pages of the merging of the congregations of the Church of the Heavenly Rest and of the former Church of the Beloved Disciple, of the sale of the old church in East 89th street, and of the completion of the new parish house adjacent to the church to be dedicated tomorrow.

On land purchased from Mrs. Andrew Carnegie, and facing the mansion of the

candlesticks are of white stone, and the sedilia, choir stalls, and rector's stall, as well as the lectern have been developed in carved stone, while the 5,000 speaking pipes of the organ will be completely concealed behind a stone grille.

The new church will be used for all services tomorrow, including the early Eucharists, but the dedication will take place at 11 o'clock. The officiant then will be the Rt. Rev. Dr. Herbert Shipman, junior Suffragan Bishop of New York and formerly rector of this parish. He will be assisted by the present rector, the Rev. Dr. Henry Darlington, by the father of the latter, the Bishop of Harrisburg, also by the Rev.

Gilbert Darlington, and the Rev. Elliot Darlington, brothers of the rector, and by the Rev. H. J. Glover and the Rev. F. D. King of the parish staff.

A description of the interior of the new church reads as follows: "In the mellow setting of a Tammany buff stone interior, a flaming rose window will be unveiled high in the background of the chancel, its color becoming the focal point of the entire design. Against the unfinished reredos, which will later rise in a crest of delicate tracery to encircle the window, a vivid dossal of Spanish tracery, hung in the English manner, will frame a huge stone altar unadorned with carving."

CITY MISSION SOCIETY LAMENTS DEATH
OF HALEY FISKE

At the March meeting of the board of managers of the Episcopal City Mission Society a memorial minute was adopted, expressing the great loss felt by that body in the death of Haley Fiske. The resolution states that the board never had a member who took deeper interest in its work, that all its branches appealed to him, but none so much as that of the society's work among the colored people. "He made it clear that he considered the affairs of his Church more important than any other affairs. He was a great Churchman; he was a great missionary."

UNVEILING OF THE GOODHUE TOMB

Representatives of many organizations gathered last Sunday afternoon at the Chapel of the Intercession, Broadway and 155th street, when the vicar, the Rev. Dr. Milo Hudson Gates, officiated at the unveiling of the memorial to the late Bertram Grosvenor Goodhue. Mr. Goodhue was one of America's most distinguished architects; among his creations are Intercession Chapel and St. Bartholomew's Church, New York; the Nebraska state capitol, and the Los Angeles library. He died in 1924. The memorial is in the form of a tomb, and bears the recumbent figure of the architect whose ashes have been sealed within.

CHILDREN MAKE REPLICA OF GRACE CHURCH

At Grace Church tomorrow afternoon will be dedicated a replica of the edifice, constructed by the children of the parish. It is of white wood, twelve feet in length and five feet high, with a ten-foot tower. Under the direction of the Rev. J. Brett Langstaff, now of Grace Church and formerly rector at Walden, where his "children's cathedral" attracted wide attention, this model has been made. Clay models also have been designed to represent clergy, choir, a bishop, a congregation, and parties to special religious ceremonies. Within the interior lighting effect has been ably copied, and pews, stalls, lectern, and pulpit have been made with skillful accuracy. This model will be taken to other parish churches to stimulate the interest of children.

ITEMS

On Easter morning the new mortuary chapel in St. Thomas' Church will be dedicated by the rector, the Rev. Dr. Brooks.

A service in memory of Marshal Foch will be held at noon this coming Wednesday in Trinity Church.

Dean Robbins will conclude his ministry at the cathedral at the 8 o'clock Eucharist Easter morning, and at 11 will enter upon his new work as a member of the staff at the Church of the Incarnation, where, with the rector, the Rev. Dr. Silver, he will give an address at that service.

A number of improvements have re-

cently been made at the Church of the Good Shepherd, Newburgh, where the Rev. J. M. Chew is rector. A brick tower has replaced a wooden belfry, and a gothic porch has been built at the main entrance.

New lighting fixtures are to be installed and the interiors of the church and parish house redecorated. Among recent gifts are a tabernacle and a ciborium.

HARRISON ROCKWELL.

Bishop Brent of Western New York Dies of Heart Failure at Lausanne

Was Planning Mediterranean
Cruise—Will Probably Be Buried
in Lausanne Cathedral

(Picture on front cover)

The Living Church News Bureau
Buffalo, April 1, 1929

THE RT. REV. CHARLES HENRY BRENT, D.D., Bishop of Western New York, died of heart failure in the early hours of Wednesday, March 27th, at Lausanne, Switzerland. No details of his passing have been received.

Bishop Brent had represented the American Church at the enthronement of Archbishop Lang, and had sojourned at the American Embassy in London as the guest of the American Ambassador, after which he left for Lausanne. At the time of his death Bishop Brent was planning a Mediterranean trip with an English doctor, Sir James Barlow.

It is planned to conduct memorial services throughout the entire diocese of Western New York on Low Sunday, April 7th. As Bishop Brent wished to be buried wherever he died, it has been suggested that his final resting place be in the cathedral at Lausanne. The week of April 21st will be observed as Diocesan Memorial Week, with special services at the cathedral here.

BORN IN CANADA

Bishop Brent was born in Newcastle, Ont., April 9, 1862, the son of the Rev. Canon Henry Brent and Frances Sophia (Cummings). After preparing for college at the Trinity College School at Port Hope, Ont., he entered Trinity College University at Ontario, from which he graduated in 1884. In addition to Trinity College, King's College, Harvard University, Columbia, Yale, Hobart, Glasgow, Union, Toronto, and the University of New York all conferred degrees upon him.

For two years, 1885 to 1887, he served as undermaster at Trinity College School. He was ordained deacon in 1886 and priest a year later by Bishop Sweatman of Toronto. Fr. Brent was curate of St. Paul's Cathedral, Buffalo, in 1887, a member of the Society of St. John the Evangelist, Boston, 1888-1891; and assistant at St. Stephen's Church, Boston, 1891-1901. He was elected and consecrated Bishop of the Philippines in 1901, serving until 1918, the consecrators being Bishops Doane, Potter, Lawrence, Hall, Satterlee, and Sweatman of Toronto. During his seventeen years' service in the Philippines he was for two years a member of the committee appointed by the Philippine government to investigate the opium question in the Orient. Later he became president of the American delegation to the International Opium Commission at Shanghai. In 1923 he served as an American representative at drug traffic conferences at Geneva.

DECLINED TRANSLATION TWICE

In 1908 Bishop Brent declined the bishopric of Washington, and in 1914 de-

clined the bishopric of New Jersey, but in 1918, following a period of war chaplaincy, accepted the bishopric of Western New York. From 1926 to 1928 he was Bishop-in-charge of American Churches in Europe.

Bishop Brent's accomplishments as chief of the chaplain service of the American Expeditionary Forces during the World War brought him high honors, including decoration with the distinguished service medal. His war services were recognized by the British government which conferred upon him the honor of Companion of the Bath and the Belgian government made him Commander of the Order of Leopold. At the time of his death he held a high commission as a reserve chaplain.

As the author of numerous books on religious and educational topics, Bishop Brent was well known. He also served on the editorial staff of the *Churchman* for three years before his election as Bishop.

Bishop Perry Pays Tribute

PROVIDENCE, R. I.—At the noonday service in Grace Church, Providence, Bishop Perry gave an address on Bishop Brent, which was broadcast. He said in part:

"There are certain lives that flash out from the very start in all the glory of their genius and with a full power of their message. Others there are that toil along the weary way with painful steps and slow. Such was the early life of Charles Henry Brent. Those who knew him first at the beginning of his active work knew him as one quite inconspicuous, almost inarticulate, spending long days and nights struggling with the sense of his own limitations and yet with an effort to rise to an ideal that was found from the very beginning in Christ alone. In those early years his life seemed to be passed wholly in his study and on his knees through the long hours between the evening and the morning. We could see his light burning, hardly ever extinguished, during those long sessions of earnest thought and prayer. And in these there became clear to him that which some day was to constitute his message to the world. It was first the example of the Saviour. His self-sacrifice. His unbounded, uniting love, then the share which every follower of Christ might have in the same sacrifice and in the spirit of the Cross. And what Charles Brent as missionary, as statesman, as preacher, and as Bishop did for Christendom and for the world was, in every field of service, to plant the Cross as the sign of all that he believed and as the witness to the One he served. . . .

"The close of his service in the Philippines was the signal for the beginning of a still farther-reaching service with the armies in France. It was my privilege, quite undeserved, to be associated with him there in peculiar and most intimate circumstances. I suppose that the story of his work at the front may never find its way to publication. I wish earnestly that it might, quite impossible though at present it appears to be, but the world should know the secret of his power and the influence he exerted through those terrific and tremendous years. But precisely the same thing which had happened in the

Philippines happened in our headquarters in the army, as first the general staff, then the corps of chaplains, and then the whole American Expeditionary Force, as well as a large part of the armies of France and of Great Britain, became aware of the spirit which was emanating from his work and from his person—the spirit of the Cross. That symbol of his whole purpose he erected in the little chapel, at headquarters, where morning after morning we knelt together. I like to remember as one of the many recollections of the experience that never a morning passed without prayer offered there by Bishop Brent for the leaders of the American Army. . . .

"Then came the supreme cause for which at last he was to give his life, appropriately laid down in the city of Lausanne, the scene of his triumph less than two years ago. Through the last twenty years of his life he was consumed by one great purpose which for him became a veritable passion—the unity of Christendom, a unity that was sealed on Calvary."

Tributes in New York

NEW YORK—The death of Bishop Brent brought forth expression of profound regret from prominent Churchmen and journalists. The papers quoted Bishop Manning and Bishop Lloyd, and from the Presbyterian Church the Rev. Dr. Duffield and the Rev. Dr. Coffin.

On the day following Bishop Brent's death, the *Herald-Tribune* devoted its leading editorial to a eulogy of extended length, describing him as "a Churchman of the broadest sympathies and a world statesman in his outlook. There was a grace in his presence, in his utterance, and in his actions that quickened every audience. None could fail to recognize a spirit finely attuned to fine issues. He will be remembered with gratitude and affection as a man who expressed the best of human nature eloquently in speech and in life."

The *Times*, also on its editorial page, gave a most appreciative account of Bishop Brent's life and influence, saying, in part, that "few have been loved and respected in so many different parts of the world. Possessed of rare personal charm, he combined great gentleness with unflinching courage. People of all walks of life and all degrees of education, from the semi-savage, illiterate hill tribesmen of the Philippines to the scholars and statesmen of Europe and the United States were proud of his friendship and had the utmost confidence in him. . . . In a period of materialism he managed to be a living reminder to many that the things of the spirit have a greater value today than ever. In death his influence persists—the memory of a man who by his mere presence was able to lift his fellows above the sordid and to point the way to better things."

Boston Papers Praise Bishop

Boston—Editorials on Bishop Brent have appeared in two of our city papers for he had an affiliation with Boston. Commenting upon this period in Boston, the *Herald* said:

"Boston has had a peculiar interest in the career of Bishop Brent. While it cannot be said that he actually began his ministry here, he came to Boston in 1888, after a very brief service in St. Paul's Pro-Cathedral, Buffalo, where he afterward went as Bishop. He served in Boston in the parish church of St. John the Evangelist, and later was transferred to old St. Stephen's Church on Florence street, now no longer connected with the Church. He did a noteworthy service in Boston."

The *Boston Transcript* referred to the

fact that "his thirteen years of service in Boston seemed to us here almost to establish him as a typical 'New Englander.' . . . He was the cleric, it seemed, above all others, who heeded the command, 'Thou shalt love thy neighbor as thyself'; and whether his neighbor were the poor Negro of the South End, or the little brown brother of the Philippines, he was ready to lay down his life for him."

Bishop Garland Adds Appreciation

PHILADELPHIA—When the news of the death of Bishop Brent, in Lausanne, reached this city the Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania, said:

"The news of the death of Bishop Brent has come as a great shock to all his

friends. The thanksgivings for the good example of his life will be mingled with a deep sense of personal loss. He was an outstanding figure in the Christian Church. . . .

"For seventeen years he occupied a unique place in the Orient and was looked upon as a great international leader and statesman. He was twice elected Bishop of Washington but declined, and also declined to be Bishop of New Jersey, but in 1918 he accepted the election as Bishop of Western New York. In the Episcopal Church he was considered one of our greatest preachers and the real leader in the cause of Christian unity. To him more than any other person was due the successful carrying out of the plans for the World Conference on Faith and Order held a few years ago."

Boston Churches, Crowded to Doors, Show Hold Good Friday Has Upon Lives of People

Bishop Lawrence Pays Tribute to Marshal Foch—Church Home to Present Play

The Living Church News Bureau
Boston, March 30, 1929

THE GREAT CITY CHURCHES CROWDED to the doors speak of the hold that Good Friday and its message have upon the lives of the people. It is an encouraging, hopeful, buoyant fact to come in contact with this vast army of people containing the earnest Church member attending for the three sacred hours, and including also the stranger to the service of our Church who does not feel "right" without stopping for a period within the portals of a church and joining in the service of the day.

Dean Sturges conducted the Three Hour service in St. Paul's Cathedral and the building could not contain all those wishing to be present. The Rev. Frederick C. Powell, S.S.J.E., gave the addresses at the Church of St. John the Evangelist; and Fr. Hoffmann, also of the Society of St. John the Evangelist, preached in the Church of the Advent to a great throng. The Rev. Henry K. Sherrill conducted the service in Trinity Church.

At noon, Bishop Slattery preached at the service held under the auspices of the Greater Boston Federation of Churches in the Colonial Theater. Taking as his subject the question of how Christ could die for us, individually, the Bishop said:

"Christ died for humanity, and for John and Mary, and Peter, and every other individual. And he gives to you the inspiration to die for others. Don't be afraid of what will happen in the future. Don't be too careful. Give yourself and give your life. Show your love by giving yourself freely."

The Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, preached in St. Paul's Cathedral last Monday and also on Maundy Thursday, at the noonday services. His subject on Monday was the lessons of the cross which will influence deeply the hearts and minds of countless millions following the life of Jesus, step by step, through this Week of the Cross.

BISHOP LAWRENCE PAYS TRIBUTE TO MARSHAL FOCH

Bishop Lawrence's two sermons in St. Paul's Cathedral were given on Tuesday

and Wednesday at noontime. Tuesday was the occasion of the memorial service for Marshal Foch in the Roman Catholic Cathedral, and to Marshal Foch, simple, brave, true Christian, and a great general, Bishop Lawrence in the course of his address paid tribute. The virtues of expectation, humility, and service, such as Christ sought to inculcate into His disciples, formed the basis of Bishop Lawrence's address on this day.

Preaching again on Wednesday to a congregation filling the cathedral even to the point of standing in the aisles, Bishop Lawrence presented for consideration the two figures of Nicodemus and of Peter, men whose attitudes toward life have been repeated by countless others ever since the time of the Crucifixion. Nicodemus is not a twentieth century name, but he is the popular twentieth century man, said the preacher.

"GOING BACK TO NAZARETH"

Holding a confirmation service in Trinity Church on Palm Sunday, and preaching there then, and on the four succeeding days, have been but a small part of Bishop Slattery's program during the past week. The sermon on Palm Sunday was built around the phrase "going back to Nazareth," used in the sense of returning to monotony from excitement, to the everyday from the spectacular, to the dull from that which is glamorous.

"You cannot imagine what an ignoble place Nazareth was and what a slur it was to be called Jesus of Nazareth. There is nothing like it in this country today. This little village was the dullest place conceivable; yet, as a boy, Jesus returned there willingly when He was summoned from fascinating, glittering Jerusalem."

DEATH OF KATHARINE LEE BATES

Katharine Lee Bates, long a member of the faculty of Wellesley College and professor emerita of the English literature department, who died at her Wellesley home on March 28th, is known far and wide across the country for her hymn, "America the Beautiful." She was a very gifted woman. A comment on her passing reads, "The fundamentals of life and conduct were her chief concern. 'I sometimes wonder,' she said, 'if our colleges are doing as much as they should to teach their students the elementary virtues without which a nation seems to be doomed.' She often expressed her concern over the possible fate of the humanities amidst the

enormous sweep of vocational training in late years."

CHURCH HOME SOCIETY TO PRESENT PLAY

The Hollis Street Theater has been taken over by the Church Home Society for Monday evening, May 6th, when the Civic Repertory Theater, Inc., will present Mme. Nazimova in Chekov's "The Cherry Or-

chard." This is an effort toward raising \$19,000 necessary for the budget of the year. The venture of obtaining orders for pencil portraits made by a talented young artist and sharing in the profit therefrom has brought the very considerable sum of \$1,300 to the society.

ETHEL M. ROBERTS.

Launch Campaign for Anderson Chapel at Western Theological Seminary

Holy Week Services Well Attended—City and Non-City Clergy to Confer

The Living Church News Bureau
Chicago, March 31, 1929

EVERY CHURCHMAN IN THE DIOCESE is being asked to contribute to the \$100,000 fund for the erection of the Anderson Chapel at the Western Theological Seminary in a campaign being launched this week. The chapel is to com-



ANDERSON CHAPEL
Architect's sketch of the proposed memorial chapel, looking east.

memorate Bishop Anderson's thirty years in the episcopate. It is hoped to have the chapel completed so that the Bishop can consecrate it on his thirtieth anniversary, St. Matthias' Day, February 24, 1930.

Each contributor to the chapel fund will be given a bronze medal, bearing on one side a likeness of the Bishop, on the other a reproduction of the chapel. In the sanctuary of the chapel will be placed a book of remembrance, containing the name of every contributor to the fund.

"I am confident that every communicant in the diocese will wish to share in this enterprise by making a free-will contribution according to his or her means, so that our purpose may be accomplished without delay," said Bishop Griswold, chairman, commenting upon the campaign. "The appeal is so great that we anticipate a spontaneous and generous reaction."

The chapel will be a gem of architectural beauty and the heart of the new Western Theological Seminary. The ceiling will be steeply pitched, with wood trusses, according to plans drawn by John N. Tilton, of Armstrong, Furst, and Tilton, architects. The interior will be handworked plaster with stone trim at all doors and windows. The organ will be placed above the west entrance in the tower, with a large carved oak grille over the tone open-

ing. An appropriately stained glass window will appear above the altar in the east. The choir will accommodate approximately sixty. Faculty stalls of oak and canopied will be located on the north and south walls of the choir. There will be a carved oak rood beam above the choir.

The chapel will be located on the new seminary campus in Evanston, directly across the road from Patten gymnasium of Northwestern University.

HOLY WEEK SERVICES WELL ATTENDED

Holy Week in the diocese was characterized by largely attended services, at the Loop noonday services as well as in parish churches.

Speaking at the Garrick Theater services of the Church Club, the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, declared the Good Friday Cross holds the key to a solution of all of life's problems.

"From the Good Friday Cross, Christ hands down the key that unlocks the door of the mysteries of life," said Bishop Shayler. "It is offered to all who will receive it. This key spells forgiveness for hate and retaliation, hard feelings and bitterness and prejudice. The Cross holds the key to family love. The problem of dark, inscrutable, mysterious pain is solved by that which happened on Good Friday. The Cross discovers its purpose and makes life triumphant.

"Loneliness is the lot of countless thousands. The Cross of Christ tells us the way out of it. God possessed and God possessing is the key out of the lonely hours of life. And then the cross-word puzzle of life, the blasted hopes, the disappointed ambitions, it is no puzzle at all when life has been discovered in the Cross. When our disappointments are God's appointments, life is a glorious consummation.

"Through the key of the Cross, they unlock the door of the room of every mystery of life. The Cross is the Crown. With the Galilean, we have explored and conquered. Easter dawns."

In opening his addresses, Bishop Shayler said the great need of the world today is a soul. "What the world needs is a soul," he said. "What man needs is God. The Cross of Christ this Holy Week tells the whole story. In Him is life and life is the light of men."

At St. James' Cathedral, Dean Duncan H. Browne preached the Easter Day sermon. Dean Browne invited especially actors now playing in Chicago theaters to attend the cathedral services. Easter afternoon, St. Bernard's Commandery held its annual service at St. James', Dean Browne delivering the address.

St. Luke's Church, Evanston, Dr. George Craig Stewart, rector, duplicated its main Easter service at 9:45 and 11:30, in order to accommodate the large crowds which sought admittance. Dr. Stewart preached the same sermon at each service.

At St. Paul's, Kenwood, a feature of the services was that Sunday afternoon when

BOOK CHATS

from Morehouse Publishing Co.

NOW is the time of year when the early birds are out industriously digging up the worms that are so unfortunate as to be out early, too. But for those readers who are not flighty enough to enjoy a diet of worms, Your Correspondent recommends more substantial food in the form of the books hereinafter mentioned.

Is a Parson a Person? In the old days he was the Person of the parish—hence the word *parson*. In **THE HUMAN PARSON** (\$1.00), "Dick" Sheppard tells just what kind of person the parson is, or should be, today. The book will be a mental tonic for the parish priest, and will prove an eye-opener to many laymen who have no idea how many different problems have to be met daily by their pastor.

Bishop Murray says of **THE RELIGIOUS EDUCATION OF ADULTS** (paper 75 cts., cloth \$1.25), by Leon C. Palmer: "I commend it most heartily to the study of the whole Church, with a prayer for the full accomplishment of its worthy purpose." This book goes out with the *imprimatur* of the Teacher Training Commission and the Department of Adult Education of the National Council of the Church, and is destined to be an important influence in the rising movement of adult religious education.

Your Correspondent will deem it a personal favor if you enclose or mention these **BOOK CHATS** in ordering any of the books that he recommends.

"A penny for your thoughts!" How often have you been thrown into confusion by this challenge at an unexpected moment? In **THE ART OF THINKING** (\$2.50), the Abbé Ernest Dimnet tells how to make a sudden mental *volte face* and see just what we are thinking, and why. And, as Professor Bliss Berry aptly characterizes the book, it is "delicate and straight and light as an arrow, and it is winged, like an arrow, with wit."

A pound of feathers actually weighs more than a pound of gold! And a gallon of vinegar weighs more in winter than in summer! Is it possible? Not only possible, but true, as are the myriad of other strange and unbelievable facts recorded in **BELIEVE IT OR NOT** (\$2.00), by Robert L. Ripley, whose cartoons are familiar to thousands of newspaper readers.

Biographies of great men usually make them out to be good men, but Sidney Dark has written sketches of **TWELVE BAD MEN** (\$3.00). Among his "villains" are Louis XI, Cellini, Thomas Cromwell ("The Hammer of the Monks"), Marlborough, Frederick the Great, and Robespierre. His concise pen portraits are entertaining and accurate.

Here's another from **BELIEVE IT OR NOT** (\$2.00): *Machoumeaobilengmonoolemongametsoarobilengmonoolemong* means "99" in the language of the Bassoutos tribe of Africa. Seems to Your Correspondent as if one might almost call it a hundred and let it go at that!

How many, please? Just check the books wanted in the margin and send this column to the address below, and the books will come to you by return mail.

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children from the Crippled Children's Home, the Frances Juvenile Home, and the Home for Children were present. Each child was presented with a potted plant.

The Church of the Epiphany, the Rev. John F. Plummer, pastor, began its Easter services with a special communion for doctors and nurses of west side hospitals. Bishop Griswold confirmed a class at the evening service, which was the young people's annual missionary service. Several memorials were dedicated.

At the Cathedral Shelter, the Rev. David E. Gibson, priest-in-charge, Bishop Griswold confirmed a class and preached at the 11 o'clock morning service.

The Church of the Redeemer, Hyde Park, had choral Eucharist at 6 A.M.; Eucharist without music at 8; Matins, 9; solemn Eucharist, 9:30; choral Eucharist and sermon by the rector, Dr. John Henry Hopkins, at 11. The parish choirs sang Jordan's Military Mass in E at the 11 o'clock service.

The Church of the Mediator, Morgan Park, repeated its service at 9:30 and 11 o'clock Easter Day in order to accommodate the congregation. The rector, the Rev. G. Carleton Story, preached at both services.

Children's services were held throughout the diocese Sunday afternoon, at which time the Lenten Offering boxes were presented.

CITY AND COUNTRY CLERGY TO CONFER

To bring the city, small city, and country clergy to a better understanding of their respective problems is the principal object of a conference to be held at St. Paul's Church, 50th and Dorchester avenue, April 22d and 23d, under the joint auspices of the three deaneries of the diocese. Dr. R. J. Colbert of the University of Wisconsin, well known for his work at the Madison Rural Conference, will be the leader.

Open discussions will feature the sessions, with clergy of the city and out of the city exchanging ideas. In charge of plans are: the Rev. T. DeWitt Tanner, Joliet; the Rev. J. R. Pickells, Freeport; the Rev. J. H. Edwards, Highland Park, and Dr. George H. Thomas of St. Paul's.

It is planned for rural and city clergy to exchange pulpits on Sunday, April 21st, as a preliminary feature of the conference.

DEPARTMENTAL HEADS OF DIOCESE

The Bishop Suffragan has named the following department heads for the coming year: Religious Education, the Rev. Dr. Frederick C. Grant, chairman; Social Service, the Very Rev. Duncan H. Browne; Ways and Means, the Rev. Dr. George Craig Stewart; Publicity, Angus S. Hibbard. Bishop Griswold will continue as chairman of the Department of Church Extension.

MISCELLANEOUS

The Chicago Building at St. Paul's Industrial School, Lawrenceville, Va., has been completed and is in use, according to word received by the Rev. Herbert W. Prince, chairman of the Chicago committee. The building is declared to be one of the finest of the school.

Church people also will be interested to know that Archdeacon James S. Russell, founder of St. Paul's School and headmaster for the whole of its forty-seven years, recently was presented with the Marmon Award gold medal for his work as an educator, religious leader, exponent of interracial accord, scholar, and uplifter of humanity.

Miss Rosalie Smith has resigned as superintendent of the Church Home for Aged

Persons and Mrs. Martha P. Henderson has been elected to the position by the board of managers. Miss Smith has served at the home for ten years. She retired on account of ill health. She expects to go to her home in Albany, N. Y., after a vacation in California.

The Rev. Dr. H. P. Almon Abbott will conclude his work at St. Chrysostom's on May 1st, he announced. He expects to motor east for a fortnight before his consecration as Bishop of Lexington, in Lexington, Ky., on May 15th.

A. Iver Coleman, professor of organ and choral music at Northwestern University, and for a time organist of St. Margaret's Church, Chicago, has been named organist and choirmaster at Christ Church, Winnetka, succeeding Ellis E. Chase, resigned.

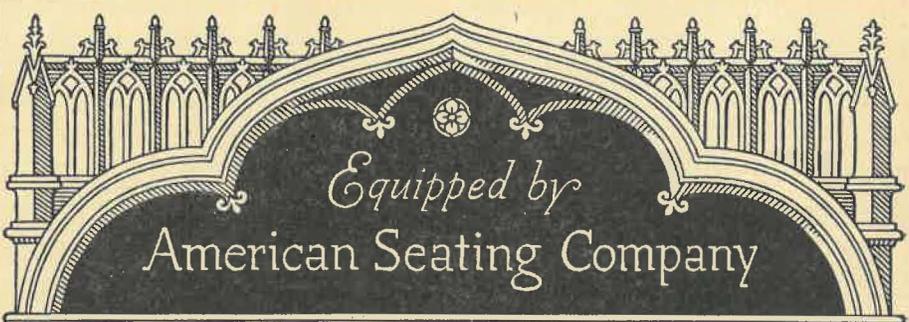
A memorial service for Bishop Brent will be held at All Saints' Church, Ravens-

wood, next Sunday evening, April 7th. The Rev. Irwin St. John Tucker, head of the Order of the Sangreal, will deliver the memorial address.

FIRE DAMAGES CHURCH AT KANSAS CITY, MO.

KANSAS CITY, Mo.—Fire destroyed the organ and nine memorial windows in Grace and Holy Trinity Church, Kansas City, on Tuesday, March 26th, and damaging the altar and chancel. Minor damage was done to the roof, floor, and pews. The organ was recently enlarged at a cost of \$5,000. All damages, except the windows, are covered by insurance.

Holy Week and Easter services had to be held in the parish hall. The Rev. Robert N. Spencer is rector of the parish.



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THIRD CHINESE BISHOP IS CONSECRATED

HANKOW—St. Paul's Cathedral, Hankow, was the scene, on Sunday, February 24th, of the consecration of the Rev. P. Lindel Tsen, of the diocese of Anking, as Assistant Bishop of Honan in the Chung Hua Sheng Kung Hui (the Church in China).

Bishop Tsen is the first of the Chinese clergy, who is a "product" of the mission work of the American Church Mission, to be elevated to the episcopacy.

Long before the time set for the service, 11 A.M., the church was practically filled with the members of the cathedral parish and delegations from other parishes and dioceses as well as invited guests from the various missions and churches in the Wuhan area.

Shortly after 11 A.M. the master of ceremonies, the Rev. Harvey F. D. Huang, rector of the cathedral parish, announced the hymn and to the ringing words of Holy, Holy, Holy, Lord God, Almighty, sung in Chinese, the procession, made its way down the center aisle of the church and up to the chancel. Representatives from the diocese of Anking, in which the Bishop has served during twenty years as a priest, were in the procession immediately behind the choir. Following the representatives from Anking came the delegation from the diocese of Honan. All of the clergy of the diocese of Hankow in this center, some twenty-four in all, were vested and were a striking part of the procession. Only one foreign clergyman was among the Hankow clergy, the Rev. R. E. Wood, of Wuchang. Following the Hankow clergy came the Bishop-elect with his attending presbyters, one from the diocese in which he had served as priest and one from the diocese to which he goes as Bishop. Bishop Gilman, Suffragan Bishop of Hankow, Bishop Sing, Chinese Assistant Bishop in Chekiang, Bishop Huntington of Anking, Bishop White of Honan, and Bishop Roots of Hankow, each with his attending presbyter, completed the procession.

BISHOP ROOTS PRESIDES

Bishop Roots, as chairman of the House of Bishops of the Chung Hua Sheng Kung Hui, was the Presiding Bishop. Bishop White of Honan and Bishop Huntington of Anking were the co-consecrators, while Bishop Sing of Chekiang and Bishop Gilman of Hankow presented the Bishop-elect and joined in the laying on of hands. The preacher was the Rt. Rev. W. C. White, D.D., of the Church of England in Canada and Bishop of Honan, who stressed three points in his address:

(1) That the Holy Spirit must be Lord and that only as the Chung Hua Sheng Kung Hui is charged afresh by the power of God will it be a Spirit controlled Church and only as a Spirit controlled Church can it advance.

(2) A recognition throughout the Church that its primary duty was still that of missionary work and the need of a burning zeal to make known the simple Gospel of our Lord Jesus Christ.

(3) A recognition that where the Gospel is preached churches are bound to be established and that these churches should be indigenous, autonomous, and free but in full communion with the whole Church of Christ throughout the world.

The new Bishop was born in Wuhu on January 5, 1885. He received his primary school education in the mission school in Wuhu and after finishing his middle school work at Boone he attended Boone College graduating with the degree of

B.A. Following his graduation from Boone Divinity School he was ordained deacon in 1909 by Bishop Roots and priest in 1912 by Bishop Huntington. From 1912 to 1917 he did educational and parish work in the diocese of Anking. From 1917-1923 he was secretary of the board of missions of the Chung Hua Sheng Kung Hui.

STUDIED IN AMERICA

In 1923 the Rev. Mr. Tsen went to America for further study and after a period spent at the Virginia Seminary he studied at the Philadelphia Divinity School where he received the degree of S.T.B. A further period of study at the University of Pennsylvania earned for him his master's degree, and upon his consecration to the episcopate, Wycliffe College in Canada has conferred on him the honorary degree of D.D., and Philadelphia Divinity School and Trinity College, Toronto, have also signified their intention of conferring the honorary degree of D.D.

In May, 1928, Mr. Tsen was elected chairman of the House of Deputies of the General Synod and gave unmistakable evidence of his ability to guide so large and important a gathering.

The diocese of Honan is the field in which the Church of England in Canada has been carrying on its mission work and Bishop Tsen goes to be Assistant Bishop to the Rt. Rev. W. C. White, D.D. Bishop Tsen is, however, a Bishop of the Chung Hua Sheng Kung Hui and his support will come from a fund which has already been established for the purpose and which will be controlled by the constituted authorities of the Chung Hua Sheng Kung Hui.

EDUCATIONAL LEADERS ASSIST CHURCHES

LARAMIE, WYO.—Religious and secular interests would have been placed in an unfortunate conflict according to the original plans announced by the annual tournament week committee. The University of Wyoming sponsors the annual high school week, when basket-ball and academic teams from high schools throughout the state assemble in Laramie for the tournament. Probably this is the busiest and most interesting week of the year for high school pupils. It was scheduled for Holy Week.

Determined to avoid this unforeseen and unintentional conflict, the authorities of the University recalled all previous announcements and advertisements, and moved the tournament dates forward one week. This voluntary action on the part of the educational leaders is heartily approved and deeply appreciated by the religious leaders of Wyoming.

CLERGY OF MEXICO MEET IN CONVOCATION

MEXICO—The necessity for religious material for propaganda was discussed at the sixteenth convocation of the district of Mexico, which was held in Christ Church Cathedral, Mexico, on January 30th. It was decided that each clergyman of the district should form a committee in his mission and devote time toward the writing of material that could be published by the district in order to meet the needs.

On the morning of January 31st the Bishop ordained four deacons to the priesthood. The Ven. Efrain Salinas preached the sermon. The Bishop was assisted by Archdeacon Watson and the dean of the cathedral, the Very Rev. F. W. Golden-Howes.

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**REVOLUTION HAS NOT
AFFECTED MEXICAN WORK**

A CORRESPONDENT writes from Mexico City, under date of March 22d, as follows:

"The revolution has not affected our work except to upset the visitations of the Bishop and make things all the more hard for our poor. Revolutions, even though they are supposed to be in favor of the poor, always work the other way and make their conditions worse. Business is affected and crops in many places are not planted, cost of living goes up and the poor are poorer than ever, all because of the selfish ambitions of a few men. For a while the tourist trade is ruined; we wonder what is coming next and our nerves get edgy and raw.

"The Church problem is farther off than ever from being settled, although this revolution cannot be laid to the Church. . . . In the meantime the people are learning to live without God in the world. All kinds of isms of foolishness are springing up and they are alluring to the masses. Today is the Feast of Dolores; the secular part is being observed in Santa Anita but the Sorrows of the Virgin are not being sung in the churches. There are enough palms in the market place to satisfy a Protestant community and they are absurdly high in price. All the beauty of the preparation for Palm Sunday and Holy Week is missing. The churches are full of people, but what is a church without the Mass? Whether or not we believe in the Mass, we are having a practical demonstration that it does make a difference whether or not it is celebrated. The visible symbol of the Presence of Christ is absent and Christ seems to be withdrawing from this land of sorrow, a land of sorrow for the very same reason that caused Him to weep over Jerusalem.

"The three per cent cut (in the budget for missions) is also going to make our work harder for the Bishop."

**MEMORIAL SERVICE
HELD FOR MARSHAL FOCH**

GRAND RAPIDS, MICH.—A memorial service for Marshal Foch was held at noon on March 26th in St. Mark's Pro-Cathedral, Grand Rapids, the Very Rev. Charles E. Jackson, dean. The service was under the auspices of the Army and Navy Club of the city, the four American Legion Posts, and the Alliance Française. Several hundred citizens attended.

The Chopin Funeral March was played while the congregation remained standing, after which appropriate hymns were sung and prayers offered. The memorial address was made by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, and after the address the colors were advanced to the chancel under military escort, while the national anthems were played. The service was concluded with the sounding of taps.

**PRESENT PAGEANT AT TRINITY
CHURCH, SEATTLE**

SEATTLE, WASH.—With its beauty and effectiveness greatly enhanced by a new and magnificent system of electric lighting, the pageant of the Passion and Resurrection was presented on Palm Sunday in Trinity Church, Seattle, under the direction of the author, the Rev. Charles Stanley Mook. The work had been given in previous years and before the Synod of the Pacific, but the splendid new lighting, together with greatly improved acting, made it this year a most solemn and impressive spectacle.

The new lighting installation is part of an extensive scheme of beautifying and improving this mother church of Seattle. The cost amounted to \$4,000.

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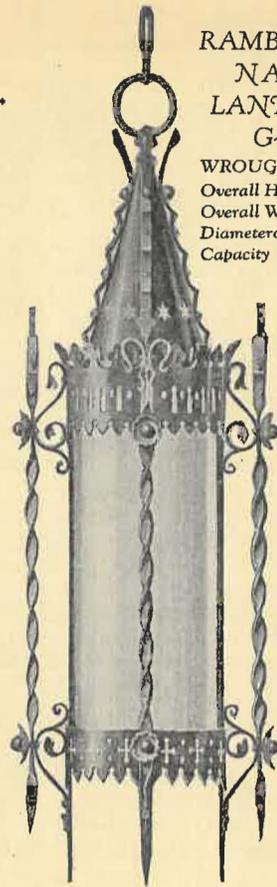
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UNIVERSITY OF SOUTH PREPARES FOR JUBILEE

SEWANEE, TENN.—The seventy-fifth anniversary of the University of the South, which occurs in June of that year, will be fittingly observed in June of that year. The vice-chancellor and faculty of the university are now engaged in formulating preliminary plans for the celebration.

By 1932 the university expects to have two new dormitories completed and the plans for the greater Sewanee, called for by its expansion fund program, well under way. A special history of Sewanee will be compiled, covering the growth of the university in all its phases from its foundation up to the present. An alumni reunion will be one of the main features of the celebration.

The results of the mid-year examinations in the college at Sewanee show an average of 77.74 for the whole student body, with five per cent of the students averaging ninety and over. An interesting sidelight on scholarship standards among the fraternities in the university is found in the fact that the non-fraternity group registered a lower average than the fraternity group.

The Rev. Dr. H. P. Almon Abbott, Bishop-elect of Lexington, will preach the commencement sermon at Sewanee on June 9th. As Bishop of Lexington, Dr. Abbott will be ex-officio a member of the board of trustees of the University of the South.

VACATION TERM FOR BIBLICAL STUDY AT CAMBRIDGE

CAMBRIDGE, ENGLAND—The twenty-seventh vacation term for Biblical Study will be held this year at Cambridge from August 3d to 17th.

The main theme is Life Here and Hereafter, and the inaugural address will be delivered by the Rev. W. Emery Barnes, D.D., Hulsean professor of Divinity, Cambridge. Courses of lectures will include Religious Development in the Old Testament by the Rev. Canon Blunt, D.D.; St. Matthew's Gospel by the Rev. Sir Edwyn Hoskyns, Bt., M.C.; Jewish and Christian Apocalypses, with special reference to the Books of Daniel and Revelation by the Rev. W. J. Ferrar; and Ethical Problems of our time in the light of Christian Principles by the Rev. Canon B. K. Cunningham, principal of Westcott House, Cambridge.

ESTABLISH CHILDREN'S CORNERS IN BETHLEHEM, PA.

BETHLEHEM, PA.—Two children's corners recently have been established in the opposite ends of the diocese.

The Rev. Merrill M. Moore, rector of Trinity Church, Bethlehem, consecrated a children's corner in his church on Mid-Lent Sunday. The corner looks like a real church with the exception of the many appropriate pictures, the best of their kind, on the walls, each one teaching an epoch in the life of our Blessed Lord.

The Rev. Glen B. Walter, rector of the Church of the Redeemer, Sayre, also dedicated his children's corner in Lent. It is very much like that of Trinity Church when it was first opened. The litany desk in the children's corner was Bishop Talbot's desk, which he kept in his room for many years. His daughter, Mrs. Donaldson, gave it to the Archdeacon to make some use of it. The rector of Sayre asked to have it for his children, and there it is with a proper silver plate telling whence it came.

PLAN ADDITION TO PARISH HOUSE AT SYRACUSE, N. Y.

SYRACUSE, N. Y.—St. Paul's Church, Syracuse, will have added facilities for its activities to be provided by the building of a parish house annex between the rear of the Lockwood Memorial House and the church, connecting with the back of the present chapel. This will be a two-story structure, the first floor containing kitchen, pantry, waiting rooms, lavatories, and an entrance to the church from the parish house.

The front part of the present chapel will be left as it is; the rear will be made into a two-story building, the first floor having a clergy robing room, and separate women's choir robing rooms. The second floor will contain extra individual class rooms for the Sunday school.

REOPEN WORK AT ROCHESTER, MICH.

ROCHESTER, MICH.—Church people in Michigan are rejoicing that the diocese is once more represented in the fine town of Rochester. Many years ago the little church there was closed and later sold. Recently, however, a fine property on a good street was acquired, and the commodious frame dwelling has been adapted to the purposes of worship and the social and educational activities of a progressive mission. On March 26th the building was dedicated by the Ven. L. P. Hagger, Archdeacon of the diocese, in the presence of Bishop Page and a large congregation. Bishop Page baptized two persons and confirmed eight. Much of the "spade work" of reviving old interests and creating new ones was done by Miss Alice Alexander, a field worker of the diocese.

PLANS MADE FOR CAMP IN CENTRAL NEW YORK

SHEHAWKEN, N. Y.—July 1st to the 15th are the dates set for the Brotherhood of St. Andrew camp at Shehawken on Cayuga Lake. This is the third year of the camp, which is conducted under the leadership of the Rev. Henry E. Hubbard of Trinity Church, Elmira.

The junior leadership training conference for boys from 15 to 21 will open on Monday, July 1st, and close on the morning of Friday, July 12th. The senior camp begins on the morning of July 12th and closes after breakfast on Monday, July 15th.

The assistant director will be the Rev. Glen B. Walter of Sayre, Pa., and the Rev. Seward G. Sherwood of Johnson City will be the chaplain.

Bishop Fiske will spend three days at the camp and will have charge of the preparation service on July 6th, of the services on July 7th, and will give instructions on July 9th. Bishop Coley will be the instructor in Church History, the Rev. Condit N. Eddy of Watertown in Missions, and the Rev. Harold E. Sawyer of Utica and the Rev. Stuart G. Cole of Sherrill will give talks on the Churchman in the Parish and the Community.

PENNSYLVANIA WILL TRY AGAIN

PHILADELPHIA—Pennsylvania will make its fifth attempt to secure a bishop coadjutor for the diocese when it meets in a special convention at Philadelphia which Bishop Garland has called for May 6th, the day before the annual diocesan convention.

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STURGES ALLEN, O.H.C., PRIEST

NEW YORK—The Rev. Sturges Allen, O.H.C., a Holy Cross missionary at St. Mary's Mission, Masambolahun, Liberia, recently died in Liberia, according to cable advice received here.

Fr. Allen, who received his theological training at the General Theological Seminary, was ordained deacon in 1880 by Bishop Robertson, and priest in 1882 by Bishop Scarborough. He was assistant at St. Mary's Church, Kansas City, Mo., from 1880 to 1881; assistant at St. George's Church, Newburgh, N. Y., from 1881 to 1884; and assistant at the Church of the Holy Cross, New York City, 1884 to 1889, at which time he became a priest of the Order of the Holy Cross, doing missionary work. From 1892 until 1904 he was at Westminster, Md., and from 1904 until 1922 at West Park, N. Y. Since 1923 he had been at several missions in Liberia.

FREDERICK CHARLES COWPER, PRIEST

WOLFEBORO, N. H.—The Rev. Frederick Charles Cowper, a missionary of the diocese of New Hampshire, died in Wolfeboro on Friday evening, March 15th, of heart trouble. He was born in Pernambuco, Brazil, August 9, 1851, receiving his education in private schools at Southampton, England, at the Phillips Exeter Academy, in this country, and at the Episcopal Theological School, Cambridge, Mass. He was ordained deacon in 1881 by Bishop Neely, and priest a year later by Bishop Bissell.

The Rev. Mr. Cowper was locum tenens at Tilton, N. H., in 1881; rector of Christ Church, Island Pond, Vt., 1881-1883; St. Mary's Church, Northfield, Vt., 1883-1886; Church of the Good Shepherd, Ashcroft, Pa., 1886-1888; Trinity Church, Washington, with Canonsburg, Pa., 1881-1891; St. James' Church, Amesbury, Mass., 1891-1893; assistant at St. Paul's Church, Phillipsburg, Pa., 1893-1894; Holy Trinity Church, Centralia, Pa., 1895-1901; St. John's Church, Ashland, Pa., 1895-1901; St. John's Church, Huntington, Pa., 1901-1904; Our Saviour's Church, Woodsville, N. H., 1905-1912; priest-in-charge of the Church of St. John the Baptist, Sanbornville, N. H., 1912-1919, at which time he retired from the active ministry.

The funeral service was held in St. John's Church, Sanbornville, on Monday afternoon, March 18th. The Rev. R. H. Dunn, rector of the church, read the burial service and Bishop Dallas gave the address. Mr. Cowper is survived by his wife, Mrs. Emma Agnes Cowper, and by three daughters and two sons.

FRANK BARNARD DRAPER, PRIEST

FANWOOD, N. J.—The Rev. Frank Barnard Draper, until recently connected with the Seamen's Church Institute, New York, died on Friday, March 26th, at his home here at the age of 69. He left a wife, who was Isabel Coley of Emporia, Kan., at their marriage in 1889; two sons, John C. and George B. Draper; a daughter, Miss Mary Goodhue Draper; and a sister, Mrs. Laura B. Corlies.

A native of New York, Mr. Draper was

graduated from Columbia in 1880 and from the General Theological Seminary three years later. He was ordained deacon in 1883 by Bishop Seymour and priest a year later by Bishop Potter. After serving as a curate at St. Michael's Church, New York, and at St. Luke's in Beacon, N. Y., he went to Emporia, Kan., as rector of St. Andrew's Church. A year later he assumed the pastorate of All Saints' Memorial Church in New Milford, Conn., where he remained until 1916. For a time after the United States entered the World War he was in charge of the Allied Officers' Club in New York, later joining the home service department of the Atlantic division of the Red Cross. Recently he had been associated with the social service department of the Seamen's Church Institute, New York.

J. C. INGHAM, PRIEST

ROSEBURG, ORE.—The Rev. J. C. Ingham, who on March 1st became rector of St. George's Church, Roseburg, died recently after a short illness. The Rev. Mr. Ingham came to Roseburg only a few weeks ago, and it was while returning from a trip to Sutherlin that he was stricken with influenza, pneumonia later developing.

Mr. Ingham was born in Chillicothe, Ohio, June 27, 1870, receiving his education at Kenyon College and at Bexley Hall. He was ordained deacon and priest in 1904 by Bishop Tuttle. He held cures at Thayer, Brookfield, St. Louis, and Poplar Bluff, Mo., going to Dundee, Ill., in 1911. In 1916 he became rector of Trinity Church, Hueneme, Calif., leaving the following year to become curate of St. John's Church, Los Angeles, with charge of the Church of the Good Shepherd and Grace Church, Los Angeles, until 1923, when he became rector of St. Paul's Church, Blackfoot, Idaho. For a while he did missionary work in Chicago, then becoming rector of St. Andrew's Church, Portland, which cure he resigned to go to Roseburg.

The Rev. Mr. Ingham is survived by his widow and three children.

The Rev. H. D. Chambers, city missionary, and the Rev. E. P. Rannels, the former rector of St. George's Church, Roseburg, conducted the funeral services. Interment was at St. Louis, Mo.

ELLIS PARRY, PRIEST

NEW YORK—The Rev. Ellis Parry, curate of St. Agnes' Chapel, Trinity parish, New York, died on February 27th while on a visit to England.

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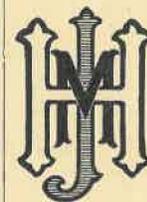
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**WILLIAM CARSON SHAW,
PRIEST**

SIERRA MADRE, CALIF.—The Rev. William Carson Shaw, rector emeritus of the Church of the Ascension, Sierra Madre, died at his home in this city after a lingering illness on March 26th. He was 68 years of age.

Born in Thamesville, Ont., on March 12, 1861, the Rev. Mr. Shaw was educated at Wyckliffe College, Toronto, and the Berkeley Divinity School. On graduation in 1894 he was ordained deacon by Bishop Williams of Connecticut. His first work was as canon of All Saints' Cathedral, Spokane, where he was advanced to the priesthood by Bishop Wells in 1895.

The following year the Rev. Mr. Shaw became curate of St. Luke's Church, San Francisco, serving there until his election in 1900 as rector of the Church of the Advent, Oakland. He resigned this post in 1905 to become rector of Trinity Church, Carbondale, Pa., remaining for four years. From 1909 to 1911 he was rector of St. Paul's Church, Walla Walla, Wash. He served as a deputy to the General Convention of 1910.

In 1911 the Rev. Mr. Shaw was elected rector of St. Peter's Church, Chicago, serving there for four years. From 1916 to 1919 he was rector of St. Matthias' Church, Alliance, Neb.

Coming to Southern California in 1919 he was chosen rector of the Church of Ascension in this city, serving until ill health compelled his resignation in 1925. Upon his retirement he was elected rector emeritus.

The Rev. Mr. Shaw never recovered his health, although he took frequent supply duty in nearby parishes. For eighteen months he acted as police court judge for this community.

Surviving him, besides his widow, are a son and three daughters, all living in Southern California.

The funeral was held in the Church of the Ascension on the afternoon of Maundy Thursday. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, officiated both at the church and at the committal which followed in the Sierra Madre Cemetery.

MARY LOUISE BANKS

CHICAGO—Miss Mary Louise Banks, for many years a prominent member of the Church of the Epiphany, Chicago, died on March 10th in St. Luke's Hospital, here, after a lingering illness of many months.

Miss Banks was born in Bainbridge, N. Y., but since the death of her father moved with her mother to Delafield, Wis., in 1915, where she aided the little Church of St. John Chrysostom's in its work.

Funeral services were held in The Epiphany, Chicago, on Monday, March 11th, the Rev. J. F. Plummer, rector, officiating, assisted by the Rev. Robert Holmes. The committal service was held at Bainbridge on Wednesday morning, with burial in the family plot in St. Peter's churchyard, the Rev. T. J. Collar reading the burial office.

DANIEL HARVEY

CHARLESTON, MASS.—Daniel Harvey, associated with Stanton H. King of the Sailors' Haven, Charleston, for thirty-six years, died at sea, on March 26th, as the S.S. *Nova Scotia* was on the homeward voyage from the West Indies. Accompanied by his wife, Mr. Harvey had undertaken a visit to the islands in the

hope of bettering a strain upon his heart. He was a native of Glasgow, Scotland, 71 years old.

He will be much missed for he was a visitor to the ships making the ports adjacent to the Haven, an activity of the Episcopal City Mission in Massachusetts. His interest and ability made him a very effective missionary; and his gifts in entertainment made him a most welcome figure at all of the festivities sponsored by the Sailors' Haven. He was a Shriner and a 32d degree Mason.

The burial was at sea. A memorial service will be held in the Sailors' Haven, Charleston, on April 7th, at 7:30 p.m., and Archdeacon Dennen, superintendent of the Episcopal City Mission, will conduct it. Mr. Harvey leaves besides his widow, two sons and three daughters by a former marriage. The flag of the Sailors' Haven is at half mast for a loyal fellow worker and a good friend whose departure means a very real loss.

LAFAYETTE S. PORTER

PASADENA, CALIF.—Following a brief illness, Lafayette S. Porter, clerk of the vestry of All Saints' Church, and one of the few surviving incorporators of the parish in 1886, died at a local hospital on March 21st. He was 81 years old.

Mr. Porter was born in Belleville, N. Y., September 16, 1847, and came to this community over forty years ago. With the exception of a few years, he had been a vestryman of All Saints' parish ever since its organization. For many years he had been a board member of the Church Extension Society of the diocese of Los Angeles, and the greater portion of that time its treasurer.

Funeral services were held at All Saints' Church on March 23d. The rector, the Rev. Leslie E. Learned, D.D., officiated, being assisted by the Rev. Richard Lief. Interment followed at Mountain View Mausoleum.

NEWS IN BRIEF

MARYLAND—On March 25th, the national council of the Brotherhood of St. Andrew issued a charter to a new senior chapter organized at Memorial Church, Baltimore, with ten members.—On Maundy Thursday evening Bishop Murray was the celebrant at the corporate Communion service for the Men's Club of Memorial Church, Baltimore.

MICHIGAN—The Rev. James G. Widdifield of Detroit will have no difficulty in remembering the number of his new motor car's engine. It is No. 1,000,000 Model A. Ford, presented to him by Henry Ford in fulfillment of a promise made some months ago when the manufacturer sat next to Mr. Widdifield at a banquet at the parish house of St. Matthew's Church, Detroit. Mr. Widdifield is the rector of St. Paul's, Detroit, to which Mr. Ford is linked by sentimental ties, inasmuch as it was there he was married to Miss Clara Bryant, who was brought up in that parish. Edsel Ford was also baptized there.

NEWARK—It is the custom at Trinity Church, Hoboken, the Ven. Malcolm A. Shipley, rector, to place upon the altar on Easter Day a Book of Remembrance, in which are the names of deceased parishioners and parishioners' relatives. These names are read at one of the services on All Saints' Day.—As part of the redecoration of the children's ward at the Hospital of St. Barnabas, Newark, the Richard E. Thibaut Wall Paper Co. has given a set of generously illustrated nursery rhymes, which have been placed upon the side walls. As the children have progressed toward convalescence, some of them have found pleasure in singing these rhymes. Another feature of the redecoration has been the painting of the walls.

NORTHERN INDIANA—Bishop Gray has called a provincial conference for young people to be in session at Taylor Hall, Racine, Wis., from Friday afternoon, May 24th, to Sunday afternoon, May 26th.

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